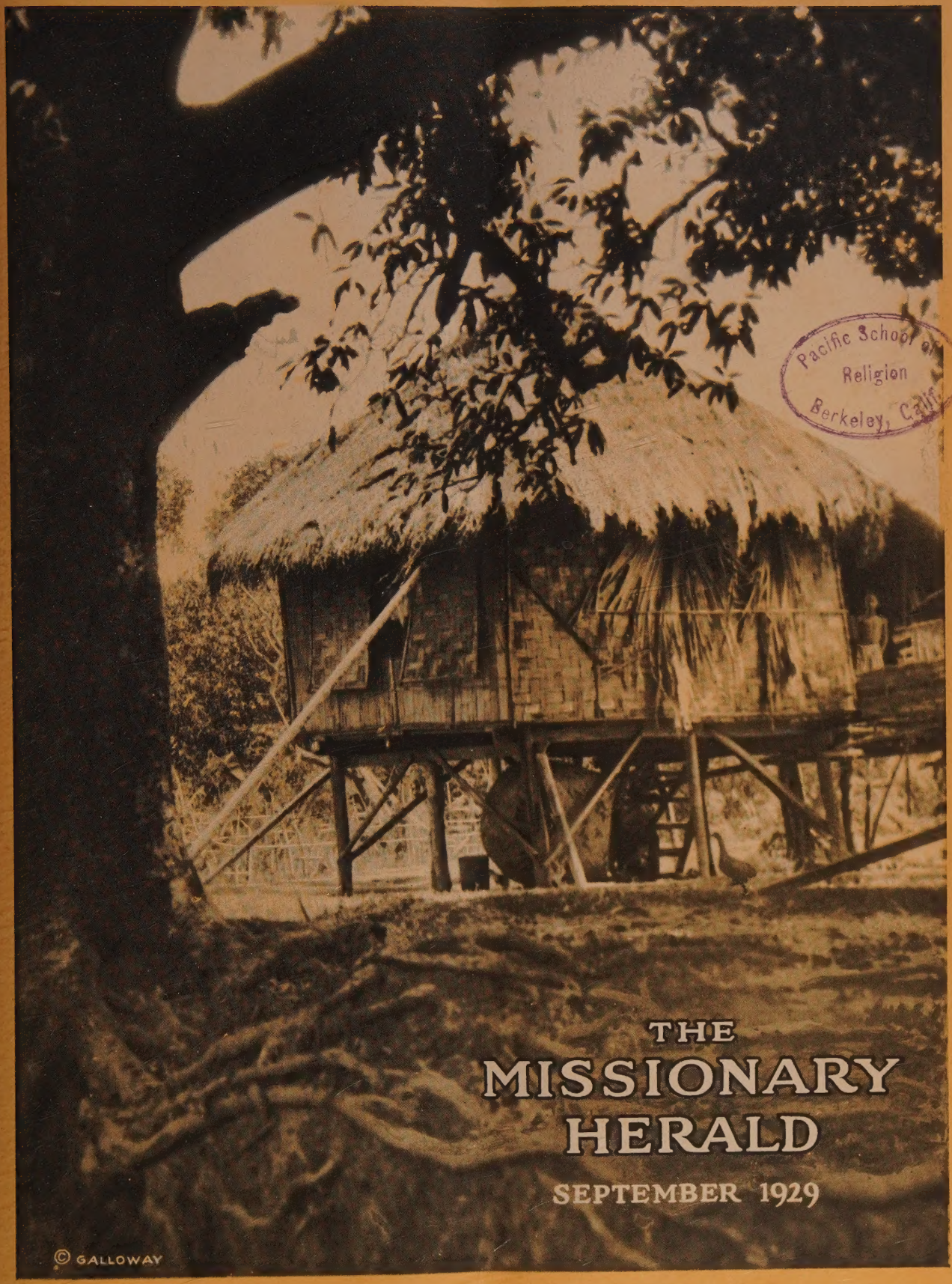

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

SEPTEMBER 1929

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OUR SEPTEMBER NUMBER

OUR cover suggests a Philippines number. The commissioning of the first American Board missionaries from the Christian denomination (with which the Congregationalists hope to unite) is reason enough for emphasis upon the field to which these new missionaries go. Another good reason is the fact that the Philippines are to be one of the special studies of the coming year.

Our readers will note the emphasis that we lay upon the China famine. We also give a posthumous message from the late Robert A. Hume—an article that he left with us in 1927 just after his retirement from India. Other suggestive articles on Dr. Hume are published.

WHO'S WHO

Rev. Donato G. Galia, who has just completed his studies at Union Seminary, is one of the leading evangelical ministers in the Philippines. He hopes to be associated with Dr. Laubach in the opening of work for the Moros at Lake Lanao.

Herbert C. Brokenshire, M.D., is the Board's medical missionary at Davao, in the southeastern corner of Mindanao.

Rev. Frank C. Laubach, Ph.D., needs no introduction to the readers of the HERALD.

Rev. James Fairbank Edwards of the Marathi Mission is best known as the English editor of the *Dnyanodaya* of Bombay.

Rev. William G. Sargent, D.D., is pastor of the Elmwood Christian Church of Providence, Rhode Island.

Arthur Y. Meeker, a business man of Upper Montclair, New Jersey, is serving as secretary for the new Cooperating Committee of which he writes.

Robert Ernest Hume, son of the late Robert A. Hume, is professor of history of religions at Union Theological Seminary.

Judson L. Cross is secretary of the New England Regional Committee.

Rev. Robert T. Bridge is pastor of the Congregational Church of Carrier, Oklahoma.

CLIPPINGS WANTED

We need to measure the extent of our newspaper publicity. Will you help? If so, please send to Dorothy P. Cushing, news editor, of this office, any and all American Board newspaper items that come under your eye.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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BAGOBO BOY AND GIRL

For over twenty-five years the Davao missionaries of the Board have been in friendly touch with this interesting tribe of hillmen around Davao Gulf.

THROUGH PHILIPPINE JUNGLES

By HERBERT CECIL BROKENSHIRE

From a letter describing a trip from Davao across country to Cotabato.

IN the villages that we passed through, the natives turned out to see us and to have their pictures taken. We found lots of Bagobo villages and the people were very friendly. The women and children were very shy and the latter would often cry and then run and hide when they saw us. The children evidently had never seen white people before.

Our water supply went low and can you guess how we got a drink now and then? There is a special vine that grows very long and is about one and a half inches thick. Cut off six or eight feet of it, hold it up in the air vertically, and you have some nice clear water. It tastes the same as water and is cool and refreshing. It is not safe to drink water from the streams, but this from the vines is perfectly good.

We had some of the toughest climbing I have ever done in my life. Part of the time I could not see any trail at all. The trail led us through virgin forests with their huge trees and varied plant life. Much of the time we were soaked to the skin, and in the thicker part of the woods many leeches fastened to our legs and bled us badly.

We finally reached a village where we could take off our wet clothes and wrap ourselves in blankets to get warm. My colleague decided that he would like some corned beef for supper, so a can of it was put on the fire to warm. Around the fire were many Manobos, one of the wild tribes of the interior, who had come into the house to see the Americans. All of a sudden there was a loud explosion and all the wild people jumped and yelled and made a lot of noise. Confusion reigned. The can of corned beef had been put upon the fire with no hole in it to let off steam; hence the explosion. The Manobos were pretty much scared and plastered all over with corned beef. Yes, quite a funny sight! However, when they saw that they were not hurt they also laughed.

We crossed the line into Cotabato Province next day. Following the trail through dense jungle we came at night to a small clearing with a large house on stilts in the middle. The Dato, or Chief, came forward and said we could stay there for the night. We climbed a sort of ladder and entered a great room faintly lighted by the glow of a pitch torch. Looking out of the shadows at us were eyes and

eyes and eyes. Nobody made much noise. The room was packed with people, thirty or forty, besides a dozen dogs. And a terrible odor!

After supper we turned in and went to sleep under our mosquito nets. Only once during the night did I wake up and that was when they put the dogs out of the house. My! what a noise those dogs made! They yelled and howled enough to make the dead turn in their graves. Then I understood why the house was so far off the ground and why ladders were used instead of stairs. It was just to keep the dogs out at night! In the morning we learned that the people were of the wild Manobo tribe, but that there was also with them one Moro family.

MOROLAND AND BARBED WIRE

At last, in Cubacan, we were in Moroland. On a rubber plantation there, a Scotchman and his wife live alone, miles and miles from the nearest white man. Their house was closed in with barbed wire fences and a number of constabulary soldiers were guarding the place. The barracks of the soldiers were also protected by several barbed wire entanglements. It looked as if everybody was ready for an attack by the Moros. We had to yell to get the attention of the people in the house, and only after looking us over and seeing that we were Americans did they send some one to let us into the enclosure. We learned that not long ago some Moros had formed a society whose purpose was to get rid of all white people and Christian Filipinos. These Moros had killed several people in that section and had beheaded an American, a neighbor of the McClarens.

We had dinner with the McClarens and they showed by their every action that they were more than glad to see us. No white people had visited them all the year except one old fellow sent up by the government to study the insect life of the region. The next morning, after breakfast, they sent us down to Pikit in the company's launch. The trip was not exciting: just a ride on a big muddy river with tall cogra grass on either side as far as one could see.

OUR MORO HOST

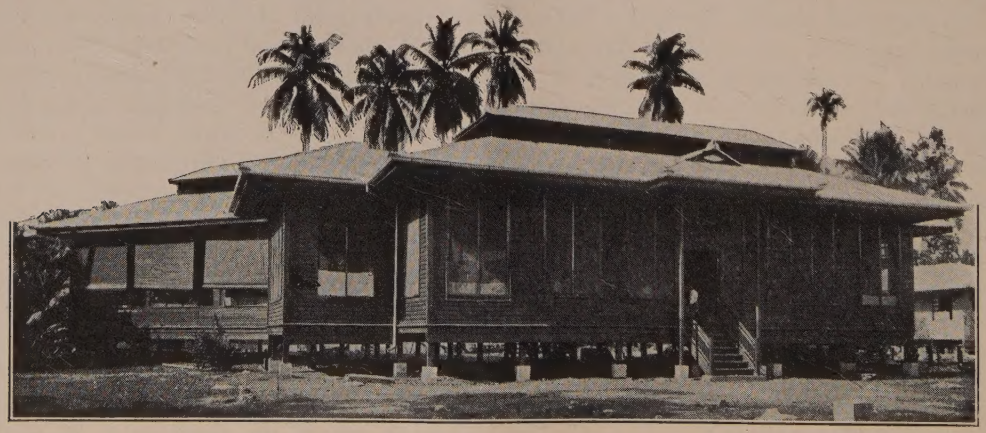
At Pikit was an old fort, a reminder of the early days. From a place called Dalpue we drifted down the river in a dugout to Dalawan. Dato Piong, the Moro ruling all the people of that section, lives at Dalawan. He is half Chinaman and half Moro, but the natives consider him all Moro. The son of the Dato took us to his father's palace, an old frame house surrounded by a high barbed wire fence strong enough to protect an army. Near by several old cannon left by the Spanish give the place its only dignity. Inside the yard were a lot of husky fellows dressed something like Turks and armed with shotguns or huge knives called fighting bolos.

On the upper porch of the house was the old Dato. He motioned for us to come up. His son had been to school at one time in Manila and acted as our interpreter. We exchanged some little compliments and then I told him that we were very anxious to get to Cotabato by early morning and asked him if he would arrange to get us a banca and some men to paddle us down. He looked very grave but finally said he would look out for us. Then he had coffee served to us in real Turkish style.

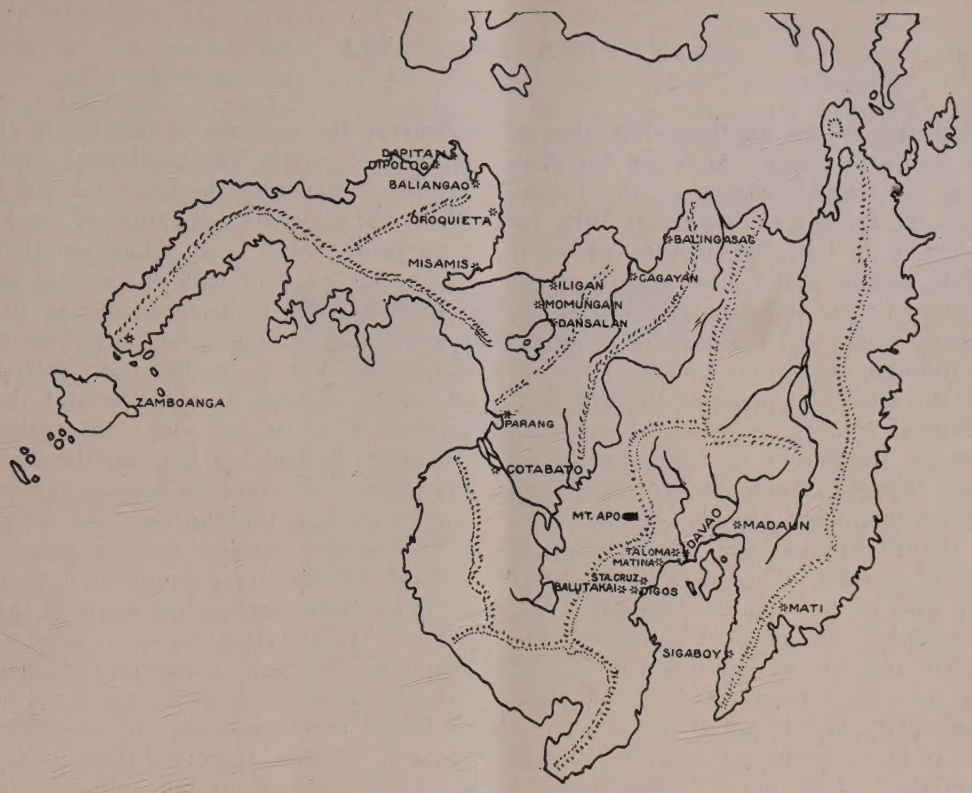
I told him we had been taking pictures of those who had been kind to us on our trip, and suggested that he allow us to take his picture. He led us to a special porch on the railing of which were small brass cannon just for show; there he posed while I took a couple of pictures.

FINE LINEN AND SILVERWARE AT A MORO FEAST

Then they told us that the banca was ready for us, but that we would have to have some dinner before we went, as there would be no chance to eat till we got into Cotabato early the next morning. The Dato took us into a room and there, set before



NEW DAVAO MISSION HOSPITAL BUILT BY DR. BROKENSHIRE



us, was a dinner fit for a king. And, mind you! it was set out on fine clean linen, and there was real silverware! The old fellow was watching us and you ought to have seen him smile when he saw the happy look on our faces! The natives, including the Dato's household, use dirty river water to drink, but the son knew that it wasn't good for Americans so he had a man get several cocoanuts and we had their juice to drink. I had told the old Dato that I was a doctor, and as we were about to leave he confided to me that he was troubled with rheumatism. Luckily I had brought a good liniment with me, opened my pack and gave it to him and he sure was pleased. We said good-bye and went to where our banca was waiting for us down on the Cotabato River. Bancas are round-bottomed boats made by hollowing out big logs.

THE LIGHTNING BUG TREE

Three men went along with us, two to paddle and one to steer. It was interesting to see the Moros who lived along the shore. About sunset a large sailing banca passed us, a most beautiful sight with the warm red glow of the sun on its big sail. Our men kept up a steady knocking with their paddles against the side of the boat. Just about dark we passed through a sort of canal which cut off a great hairpin bend of the river. I have heard since that it was the work of Dato Piong—real clever of him!

It got dark. Then all one could see was now and then a flash of light from the shore where the Moros were living. The combination of darkness and the continual thumping of the paddles made me sleepy and I dozed off several times. I aroused once to see a strange sight. Off there in the darkness was a tree just filled with lightning bugs. The strange thing was that they all flashed at the same time. One second everything would be dark, the next second the whole tree would be aglow with a beautiful light!

THE CHALLENGE OF THE PHILIPPINES

By DONATO G. GALIA

THE challenge is not anything like that of Africa, India or China. It is not the challenge of the non-Christians of the Philippines, although we are as yet doing very little for them. Neither is it the challenge to proselyte Catholics while serious indictments may be made against the superstitions and fanaticisms still prevailing in many backward regions. The appeal is something different, something unique. It is the challenge of the 6,000,000 nominal "Christians" who have revolted against ecclesiastical authority and have become indifferent to any religious influence. Free thought, theosophy, spiritism, science, atheism or skepticism are winning the intelligentsia of the Philippines and are supplanting the power of the Church. The sons and daughters of these men and of the orthodox Catholics, the leaders of tomorrow, are gradually falling away from the spirit and life of genuine Christianity and drifting into the "no-man's-land" of materialism, moral laxity and spiritual lethargy.

The leaders of any country that loses its idealism and its vision shall surely perish. The writer of Proverbs is right when he said that "where there is no vision, the people perish."

But why is such a condition prevailing in the Philippines? The answer is simple. It is a natural and logical reaction against three centuries and more of ecclesiastical domination and tyranny. When Spain was defeated by the Filipinos in the war which ended in the Treaty of Biac-na-Bato in 1897, the Filipino Revolutionists, headed by General Emilio Aguinaldo, demanded among other things the wholesale deportation of the Spanish friars. And when the short-lived Philippines Republic was inaugurated, one of the fundamental provisions in its constitution was religious freedom. Is it any wonder that under the regime of American democracy, there is a free and full expression of Filipino sentiments and aspirations? Since Filipino youths are trained in the public schools of democracy to argue, to discuss, to question and to criticize the political and religious leaders of the country, is it any wonder that the old-time religion of our forefathers which was the root cause of their misery and exploitation, should become the target of their severest criticism? Is it any wonder that these youths become skeptical and suspicious of any religious encroachment upon their liberty? "Why religion anyway? Why missionaries and Protestantism in the Philippines? What are they here for? Why religion at all?"

The rising tide of secularism is beginning to submerge the idealism of religion in the hearts of millions of youth. The meditative East is welcoming the entrance of the practical and materialistic West. The highest aspiration of the average Filipino youth today is an education that will bring him to the peak of material success and power.

Catholics and Protestants are one in their belief that religion is needed for individual and national character. For we realize that "without religion, education remains incomplete and defective. It falls short of its full end. Education may be a menace if it does not issue in the development of character; and character is most surely established only when it is undergirded and sustained by the faith that the universe itself is moral, the expression of the creative purpose of a God whose will it is to conserve such values as are fit to be eternal."

But while the situation seems to be nothing more than a menace, it is in reality a challenging opportunity. While the majority are as yet in the "Land of Doubt and Suspicion" of anything under the name of religion, there are those who are catching the vision, and all are open-minded and willing to see and listen. The youth demands clear proof that religion is essential—this is the keynote of the whole matter. Stanley High rightly bears witness to the other side of this somber picture of skepticism in the Philippines when he says, "The quest is in progress. I know of no place in the world where people, particularly young people, are so eager to know and so persistent and pertinent with their inquiries. Every gathering is likely to resolve itself into a public forum and every classroom into a discussion group. New thoughts are making a new people, and movements and leaders are developing for their direction."

Yes, we are scrutinizing the values of religion in the Philippines, but we are not blind to the everlasting realities of truth and life, especially as exemplified in the person of Jesus Christ. Jesus Christ stands the acid test and we can never be afraid or hesitant to give Him to the youth. He charms, He challenges, and He wins wherever he is lifted up. But when Christ is obscured or hidden by the mantle of historical Christianity, then our work fails. As Stanley Jones puts it, "We must shorten the way and simplify the message." In a questionnaire sent out by Leopoldo Ruiz, then Secretary of the Filipino Students' Christian Movement in America, to the Filipino students in the different colleges and universities of the United States, the following illuminating and convincing answers to the question, "What Christian teaching

is most needed in the Philippines?'' were received: 1. Practical Christianity (unanimous); 2. Christian education; 3. The Golden Rule; 4. Personal character and social righteousness; 5. Love and justice; 6. Universal love; 7. Service; 8. National knowledge of the Bible.

The noblest aspirations of the Filipino youth are best expressed by Rev. Enrique Sobrepena, President of the Protestant Youth Movement of the Philippines, and Moderator of the newly consummated United Evangelical Church of the Philippines. He says, ''The message of the United Evangelical Church is not embodied in a creed, it is not a dogma, a ritual, or both. Her message is life. Her gospel is Jesus Christ. She proclaims 'Lay hold on the life that is life indeed.' Yes, we mercilessly criticize Christianity in the Philippines, but we do want the 'Jesus way' of life tried in our everyday life of the people and in the social institutions of the country. We want a genuine message with power to transform the individual life and to regenerate the social order.''

Rev. Matias Cuadra

"The first Mohammedan convert to Christianity in the Philippines."

But there is a second and greater challenge to those interested in mission work in the Philippines. It is the challenge to capitalize, to vitalize and to capture the new missionary idealism of the Protestant youth of the Philippines. Anyone who reads the Decalogue of the Protestant Youth of the Philippines will readily see that there is an element that looks ahead and moves forward with unflinching faith, dreaming dreams, and seeing visions. Listen to one of its ten commandments:

''We believe the Christian Church to be God's chosen instrument for the founding of His Kingdom on earth. We shall, therefore, endeavor to establish a self-supporting, self-propagating, Filipino-led, evangelical church, characterized by brotherly cooperation between its various bodies; we look forward prayerfully and thoughtfully to the establishment of a United Evangelical Church for the Philippines; the purpose of this church being to carry the spirit of Jesus and His religion to every portion of the Orient where He is unknown.''

A part of this vision was realized when the United Evangelical Church of the Philippines was consummated last March. Its leadership was given to the President of the Protestant Youth Movement. The next step is to carry out the program of making the Philippines a missionary land in the Far East. We do believe in that vision and we are going to work for its realization.

When Dr. Laubach's book, *The People of the Philippines,* came from the press, Americans and Filipinos alike criticized it as a mere fantasy and an impractical vision. The writer of this article himself was skeptical about it and thought it an exaggeration of the potential capacity of the Filipinos to assume spiritual leadership in the Orient. But when we remember that Spain laid the foundation of a Christian civilization 377 years ago, and that there is no other place in the Orient where East has met West for over three centuries; when we realize that today America is erecting the superstructure of evangelical Christianity and kindling the potential idealism of the East, it is logical and reasonable to believe that if the Filipinos themselves will accept the challenge and the responsibility and prepare themselves for it, that dream will become a reality.

Where shall we begin to translate that dream into a living reality? There are in the Philippines 500,000 Mohammedan Filipinos. When Spain came, the Mohammedans ruled the Philippines including the city of Manila. Spain never conquered them; America has succeeded in befriending them. Moro piracy which has been a terror for centuries has ceased under American regime. Moros now come to the public schools and sit in the same legislature where the Christian Filipinos are making laws for the whole Archipelago. We believe that the Moros will accept the Christian philosophy and the Christ-way of life. The way to win them will open as soon as there are men and women who are willing to live the Christlike life among them. It may mean extreme sacrifice and martyrdom, but Christ paid no less for our own salvation.

Why should we begin with the Moros? As Bishop Lee says, the Moros of the Philippines are the key to the Mohammedans of all Malaysia, fifty millions of them. The Philippines is the strategic starting point. If the Moros can be won for Christ, that aggressiveness and zeal they have for Islam will become an aggressiveness and zeal for the Cross of Christ which the Christian Church everywhere has lost.

A Matias Cuadra has converted hundreds of so-called Christians in the Philippines and called out in California last year three hundred Filipino students to kneel in humble submission to Christ. We believe that there are many more like him who can become genuine soldiers of Jesus Christ in that vast Mohammedan world of the East. We know of no greater challenge to the Christian Filipinos than this one. We know of no greater challenge and adventure of faith for American churches than to respond to the challenge that Matias Cuadra is presenting to America today.

If you cannot give the men and the women to pioneer in that new and thrilling adventure for Christ, give us your sincere prayers and your aid for that gigantic task and *we will find the men and the women to rally under the banner of Christ for winning the Far East to Him.*

PROTESTANT LEADERS IN MINDANAO

Left to right: Donato Galia, Agapito Raagas, Proculo Rodriguez; also Bobby Laubach.

The first named is the author of this article. Senor Raagas has been Dr. Laubach's chief assistant in administrative work. Senor Rodriguez of Surigao was a delegate to the Jerusalem Council and is incidentally one of the noblest Christian leaders that we have ever had the privilege of meeting. We give a picture of his wife in another column.

SENOR AND SENORA

WHILE in Cagayan, studying with five other young men who were preparing for the ministry under the direction of Dr. Laubach, Proculo Rodriguez fell in love with a little high school girl only sixteen years of age. When he went to Manila to finish his seminary training, he received word from his sweetheart that her father was urging her to marry a man she hated; if he did not come and take her away at once they would be separated forever. Rodriguez went back to face a furious father, but the mother took the part of her daughter; the three of them won out and he carried his wife with him to Manila where she attended the Bible Training School and studied music. She is here seen in the center of a group of Filipina girls who study the Bible with her.

Because of his unusual ability, Rodriguez was chosen Secretary of the Sunday School Union of the Philippines, but with the words, "Give me no material gain, no social prestige, no song of praise; only let me purify the springs of human thought and action," he took up the burdens of a country pastor.

PROGRESS

By D. BREWER EDDY

DURING the month of July 1,418 personal checks were received for the gratifying total of $56,800.

Looking back over the record of several years, this is the largest amount ever received from individuals in July,* and exceeds the figures of last year by $24,550 even without three large gifts of that year totaling $12,000 that will not be repeated this year. Out of the first 1,295 gifts, the new and increased gifts numbered 492, while the decreased gifts were only 87. This is a ratio of about 5½ to 1 of increases over decreases, while the total number of increases is 38.6% of all the gifts received. This is an achievement. It is worth contemplating. Nearly four out of every ten givers heeded the urgent suggestion of the *News Bulletin* and of the personal letter which accompanied it, to make an increased gift.

Those who love missions and believe in it deeply as an effective Christian service are evidently willing to stake their money on it. Here is no disloyalty, nor doubt, nor uncertainty of conviction. The friends of the Board love this work as much as ever, and will increase their gifts to it. This is the most significant single fact in connection with this year's appeal. When persons have given the same amount for many years, it is difficult to get them to increase that gift, and if more than five times as many individuals increase their gifts as find it necessary to make a decrease, then the curve of loyalty and good will toward the Board is strongly upward.

The summer experience of sending letters to old friends and receiving answers touched with sacrifice and even with heroism, is a deep satisfaction. Each year a score of letters bear witness on the part of aged friends, from 80 up to 95 and 97 years of age, of a continuing love for the Board's work. These dear friends are not often possessed of large means, but they witness to more than half a century, nay three quarters of a century, of personal interest in this work. Two or three friends write us that their only income is from a small pension from the Civil War days, yet they make a more than generous division. One missionary, widely known, sends back her July allowance from the Board saying she can get along without it and she wants to help that much to make a deficit impossible. Some letters bear witness to an unforeseen event that has yielded unexpected income, a part of which is sent on to us. And when a check for $2,500 comes in place of one perhaps one fifth as large in days past, our feeling of joy can be imagined.

Many of the letters speak of new legacies written in the Board's behalf; though others speak of the increasing pressure of appeals in home towns and in local churches, making giving to benevolence the more difficult.

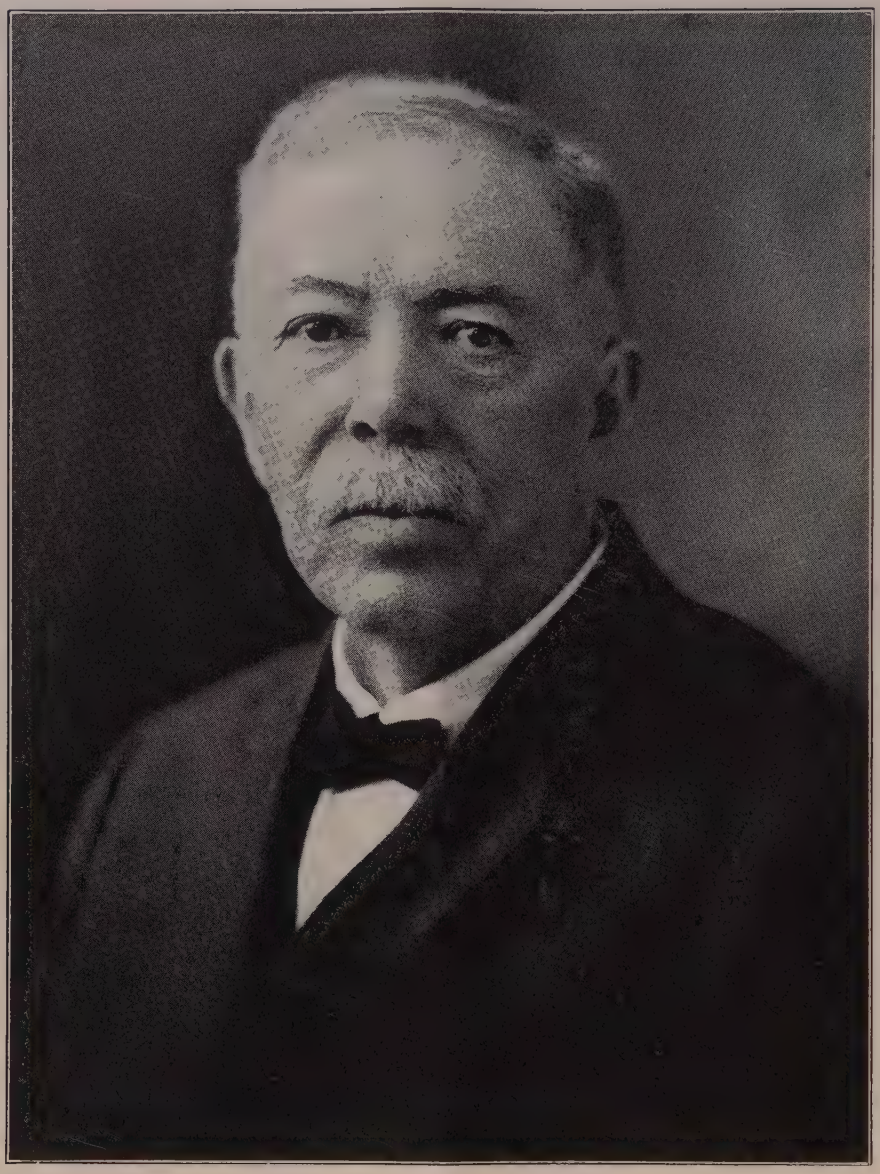
This is a cross section of human nature, of our national conditions among the most unselfish, most intelligent, most Christian portion of this country's population. Judging it this way, there is a deeper love than ever for mankind, a realization of the world as a brotherhood, a desire to see Christ made supreme, combining with the overpressure of modern, complicated life with its increased expenditures, its multiplied appeals.

A final message has gone out under date of August 15, reminding those who have sent no check this season. Perhaps the following suggestions will help many to a decision:

1. Your own check—first of all.
2. Be sure your church treasurer has sent in the share of the apportionment now due the Board for the first six months of the year.
3. If services are being held in your church, the Board will gladly send extra copies of the July *News Bulletin* for distribution to a few who may wish to help.
4. Some remark from the pastor concerning this opportunity of saving the Board from a regretted deficit would be very helpful.

In order to close without deficit we shall have to raise all that flowed in last year from personal gifts and then overcome as well the decreased gifts through the churches. From the point of view of human judgment this seems impossible; but—there is yet the month of August.

*With the exception of 1921 when as a denomination we doubled our giving.



ROBERT ALLEN HUME, D.D.
BORN: March 18, 1847—DIED: June 24, 1929.

IT'S GREAT TO BE A MISSIONARY!

A Posthumous Article by the Late Robert Hume

IT'S great to be a missionary! Great! That is what the Apostle Paul thought. That is what he wrote to the Christians of Ephesus; "Unto me who am less than the least of all saints was this *grace* given to preach unto the *Gentiles* the unsearchable riches of Christ."

How is that for the Apostle Paul's declaration of *deep gratitude* for having been made a Christian missionary!! He never would have known this marvelous revelation, nor become the man he became, the second *greatest* of all time, unless he had become a missionary. So it is only legitimate for the present speaker, though a thousand miles behind and below that great missionary, to say gratefully, yet humbly, that it is *great* to be a missionary.

Permit even a plain, modern missionary to India to tell you from experience some of the opportunities and privileges which have made missionary service *great* for him.

I joined the Marathi Mission of the American Board in October, 1874. That very day a missionary asked me, "What kind of work would you like to do?" I replied, "I am ready to attempt whatever work the Mission may assign to me." "Yes, but what work would you prefer?" I replied, "Hand-picked fruit is the best. I should like best to do personal work. Next I should like to help others to do the same." Then the inquirer said, "There is no ministers' training college in this or in any other Mission in Western India. I guess you ought to start such a training school."

Well, the very next morning with a young Indian Christian who could speak both English and Marathi, I started personal work for individuals and groups. In India it is proper and easy to speak about religion to any one. The first day, through an interpreter I spoke to small groups of cartmen, told them the joy of that sad father over the return of his prodigal boy, and said that the God of us *all* is the *Father* of us *all* whatever our color or condition, and He feels towards *every* single man what the father felt at separation from his boy and when the boy came home to live. "That is exactly the way our divine Father feels toward you, and he wants me to tell you this. Just now I am living in that house over there. Come to see me, if you will."

In fifty-two years I have had intimate talks with thousands of men on the road, in their houses and in my home. Some conversations have had little result. (That is the case in America.) The most rewarding of many, many experiences has been the helping of brother-men to come by Christ's help into fellowship with their Father, God. Is not that *great*?

A second rewarding experience has been the starting and conducting a theological college for training about two hundred Indian ministers and preachers, who have worked in nine different Missions. For my own mental and spiritual growth, oh, how rewarding, how rewarding has been that experience!

A third line of missionary service was what is called district work, that is, the superintendence of a small or large area in which to develop schools and churches and in which to superintend teachers, preachers, pastors, Bible women, colporteurs and various institutions. The district which I was privileged to superintend is a triangular area, extending about twenty-five miles northwest and southwest with a connecting base line about twenty miles long, in which district there are about seventy-five towns and villages. Its headquarters are at Ahmednagar, a city of 37,000 inhabitants. When I took charge of that district there were in it thirteen Indian Christians, a small pastorless church, two preachers, two Bible women, one village schoolteacher, all supported from Mission funds, one preacher, one teacher otherwise supported, and no decent Mission buildings. During about forty years I was privileged to receive about a thousand men and women into church fellowship; a good many churches were organized with local or circle pastors, partly supported by the people; eighteen substantial buildings for schools and churches were built. Gradually I turned over to Indian leaders the responsibility for the district, from which Christian men and women have gone into many other parts of India for various work. Is it not *great* to be a missionary to develop such work?

Another very rewarding line of service was literary work. As the educated community increases, opportunity increases for influencing people through the printed page. Thus one can reach multitudes whom he can never meet. Sometimes I have been the editor of a weekly Mission newspaper. Always I have been a contributor to papers and magazines. When I sent to papers or magazines manuscript for articles, I often asked that before the type should be distributed, from five hundred to five thousand reprints should be struck off; for these I had to pay only small sums. In this way I published in English or Marathi or in translations into three other Indian languages perhaps two hundred books, etc. Some of these have gone

through several editions, have been much appreciated, and have gone far and near in India, and in America from Maine to California. How privileged, how privileged a man is, to have such missionary service! High-caste Hindus have written that certain of these booklets led them to take Christ's help. Is it not *great* to be a missionary!!

Another rewarding line of service has been philanthropic. Certainly in India the poor are ever with us. The part of India where I lived for fifty-two years is subject to famines and epidemics. Such calamities have brought me far-reaching experiences. In great emergencies I was manager of three American Relief Committees. Very unexpectedly I once received a cablegram from New York signed by William E. Dodge saying, "Ten thousand dollars cabled your order Hong Kong and Shanghai bank. Organize Americo-Indian relief committee. You Secretary. Administer without regard to caste or creed. Cable us freely." On receipt of this cablegram I took the first train for Bombay; asked the U. S. Consul to act as chairman of the committee to be formed; the chairman and I chose a banker to hold and pay out all money, and chose as members for the committee the Hindu leader of the Bar, the secretary of the Government Relief Committee (that each committee might know what relief the other committee was giving), an English business man, and one more missionary. I wrote statements to be printed in all Bombay papers the next morning saying that such a committee had been organized, that applications for grants could be sent to any member of the committee, and that careful and detailed accounts of these must be sent and audited. Altogether, in connection with three large American Relief Committees, the New York *Christian Herald*, the above Americo-Indian Committee, and the Boston *Congregationalist* Commit-

THE CHURCH AT AHMEDNAGAR

This building was financed, as its congregation was fathered, by Dr. Hume. Note how it harmonizes architecturally with its Indian environment. "In spirit and mode," said the late President Charles Cuthbert Hall, "it is an oriental building. Its dome blends in the city outline with the grace of a mosque. The oriental eye is not offended with austere suggestions of Anglo-Saxonism . . . Within, even the lotus flower, its beautiful outline reappearing in all the decoration, speaks its welcome to the oriental sense of beauty. Yet it is distinctively a Christian House of Worship."

tee, nearly two million dollars of charitable relief went through our hands. I believe that through the many agencies employed, those funds were in the main honestly and wisely administered. Was not such an opportunity great!

A somewhat similar line of service might be termed community service. As in America, so in India, there is a flow of population from the villages to the cities where educational and economic opportunities immensely outnumber those in stagnant villages. But in cities the housing question becomes critically difficult. Two or three generations live in a single room, a condition very injurious to health and morals. I was enabled to do a good deal for better housing of the Christian community, and to build many model houses, also to build good schoolhouses and churches.

The principal church was the house of worship for the First Church of Ahmednagar, a noble stone structure which seats thirteen hundred people. The controlling motive in its building was that Indian Christian places of worship should have *Indian* characteristics. The external features of that Ahmednagar church are a graceful dome, much flat roof, and abundance of ventilation. Internally, while entirely Christian, nothing can offend Hindu or Mohammedan sensibilities. The cost for site, structure, and all furniture was only thirty thousand dollars, and was supplied by gifts of one month's income from many Christians of Ahmednagar, from Indian Christians and non-Christians elsewhere, from British officials, and from friends in America and elsewhere. This fine place of worship was dedicated without debt and with a small balance on hand. The very first gift for it came from the Right Reverend William Lawrence, the Episcopal Bishop of Massachusetts.

Another line of service was that of helpful relations with officials, and some active part in local affairs. Despite their limitations and mistakes, I always found British officials ready to listen to all suggestions for the betterment of India. Relation with officials was desirable and advantageous to them, to the country and to the missionary cause. Suggestions about the administration were asked for and courteously considered by a viceroy, by several governors, and by many local officials.

Significant and important is the service which a missionary can render in promoting inter-Mission and inter-church relations between members of various missionary bodies from different countries. As an appreciative expression of one such service the present speaker was made the first moderator of the United Church of India North, which was lately formed by the union of all Congregational and of most Presbyterian churches of northern and western India. Time does not permit a statement of the urgent and sometimes perplexing service required by wide correspondence and difficult finance.

But has not enough been said abundantly to warrant the claim that not only to apostles, but also to modern Christians is *grace*, grace made available for them to be missionaries to non-Christians. Yet ought not one who has been so favored to express to *you* of the home churches *your* opportunity and your *responsibility* gladly and generously to share your Christian knowledge and privileges with those who have them not?

HUME, THE EVANGELIST

A characteristic tale is told of Dr. Hume's method of evangelization. Once, in a year of scarcity, such as is so common in that area, he was speaking to a group of village people. Some one asked him what advantage the Christian had over other people in such a time of general distress. He answered, without a moment's hesitation, that the difference between them was in the tone in which each sang to his bullocks at the well. The non-Christian chanted a dirge of woe and Dr. Hume sang it to them then and there. But the Christian, though he had the same tale to tell, sang it with a courageous heart, trusting in God's help. And this new song he sang to them too and showed them in its lilt and hopefulness, better than any sermon could, the spirit of confidence and cheer that uphold a true Christian heart. It is such agile resourcefulness and such an immediate command of the essential spirit of the Christian faith that have made Dr. Hume a power for so many years in the Ahmednagar district.

NICOL MACNICOL,

Scotch Missionary, Poona, India.

THE SECRET OF DR. R. A. HUME'S INFLUENCE

By JAMES FAIRBANK EDWARDS

HIS PLACE IN MISSIONARY HISTORY

ON Friday evening, June 28, I was reading the London *Times* in the home of friends at one of the beautiful watering-places on the Lancashire coast when I was stunned by an obituary notice which began with the following sentence: "The annals of missionary enterprise in India by Amercian citizens have contained in our day few names more distinguished than that of the Rev. Robert A. Hume, whose death at the age of 82 is announced in a Reuter telegram." When I had recovered from the first effects of the shock I recollected that he must be no ordinary missionary of whom the London *Times* would print a sketch of five hundred words; but Dr. Hume was no ordinary missionary.

LOYALTY, COOPERATION AND INDIANIZATION

It is impossible to convey on paper any adequate sense of the debt I owe personally to Dr. Hume in my life as a missionary, but the three *main* lessons I have learned from him have been those relating to personal loyalty, intense prayerfulness, and evangelistic zeal.

Fortunately for me when I entered vernacular evangelistic work, the excellent method was in vogue of giving each new missionary an "advisory missionary" with whom he might (and should) take counsel at all times, and Dr. Hume was my "advisory missionary" though 42 miles separated us. What he and Mrs. Hume meant to my late wife and myself can never be expressed, and one of the most valuable lessons we learned was that of loyalty to colleagues, whether missionary or Indian. Few things are more essential than mutual loyalty in a work calling for such individuality and personality as does missionary work in India, and however Dr. Hume may have differed on occasion from missionary and Indian colleagues, behind their backs he was always a friend of unswerving loyalty. In the history of Indian missions there has been no warmer champion of Indianization than Dr. Hume, and his undeviating loyalty to all his fellow-workers gave weight to his emphasis on the indispensability of the spirit of cooperation between Indian and non-Indian if the Kingdom of Christ is to be built up in the Indian church and in the Indian nation.

Only by personal loyalty to one another and by hearty cooperation *with* one another will Indians and non-Indians succeed together in building the great church and the great nation in India.

DR. HUME'S PRAYERFULNESS

It was a constant benediction to live in Dr. Hume's confidence, for it revealed the fact that the hidden sources of his strength and of his amazing power of adapting himself to new situations on the mission field lay in a life of intimate and unbroken prayerfulness. This came out at every point, whether he was in his own home, or dealing with a refractory worker, or was on one of his begging expeditions. In all these situations Dr. Hume was seen to be living in communion "with his Father." On many of his begging expeditions in Bombay City I accompanied him, and what impressed me most was not his consummate ability in persuading wealthy Parsees or Banias or Mohammedans to part with their money but the earnest prayer with which every such interview was preceded; for the last moment before he met "his man" he would be talking audibly to his "Father" requesting divine help in the interview. One of the richest rewards the mission field has brought to me has been my acquaintance with many such spiritually-minded people and the feeling of unspeakable honor at being numbered in the same band of workers; and among all the servants of Christ whom one has thus been privileged to know in any measure, there has perhaps been no other who has so impressed me with his success in the constant practice of the presence of God. I feel I am eternally in his debt.

HIS EVANGELISTIC INGENUITY

Dr. Hume's fervent and individual evangelism, and his ingenuity in this evangelism, were daily nourished by his prayerfulness. The first thing I saw when I entered his study fifteen years ago was a bold Marathi sentence placed in such a prominent position that everyone entering his study, Indian and non-Indian alike, would not fail to notice it: *Paishavishayi kami bolave, atmyavishayi jasth bolave,* which in English means: "Speak little about money matters, but much on matters of the soul!" And this rule he followed daily, although no missionary has ever given more practical help to India's people, not only by the relief funds he administered in one Indian famine, but in innumerable ways. Nevertheless the material was ever subordinated to the spiritual, and whenever he was confronted by people who quoted the popular Marathi proverb, *Adhi Potoba mug Vithoba* ("First let me attend to the god of the stomach and then I will attend to spiritual things"), he

insisted by precept and practice that Christ and His message must be supreme. And here let me say that Dr. Hume's fidelity to the evangelical verities of the New Testament was much misunderstood in some quarters, as was also his entire theological position. For no missionary ever sent to India has placed Christ more at the center, as no missionary has ever been a keener evangelist whether in personal dealings with individuals or in that more enduring form of evangelism, Christian literature. Of very few missionaries indeed could it be said with the same truth as it can be of Dr. Hume that he was equally at home and equally effective in presenting the claims of Christ to an Indian out-caste, to a Marathi peasant, to an educated Brahman, or to the European governor of an Indian province. And when we think of his wonderful fluency in speaking the Marathi language, that indispensable aid that made his message so effective, we pray that a "double portion of his spirit" may indeed be poured upon us.

This, then, is the threefold heritage Dr. R. A. Hume has left to us in the churches and missions of Western India: An example of loyal cooperation without which we can build neither church nor nation; an example of prayerfulness without which all our building of an Indian church or an Indian nation would be in vain; and an example of personal evangelism which is the supreme thing for which the Indian church exists in India. May we *all* be true to the heritage. And by *all* I mean the church in the West as well as the church in the East.

THE JOY OF A MISSIONARY HERITAGE

By ROBERT ERNEST HUME

"OH! I suppose you will be a missionary, just like your father!" Thus do some admiring friends of a missionary father frequently express their supposition to his offspring. Such a hope and desire may well give joy, provided that the youth has already decided to follow the same high calling. But the Christian missionary succession is not like that of the Brahman priesthood: inevitably and unvoluntarily, even though proudly, hereditary. Indeed, with the variety of Christian talents and Christian service, and especially with the mysterious independence of human will and personality, that pious good wish of friends of the Christian missionary cause is often a bad supposition. And the expression of it, instead of helping, more frequently tends to hinder, this particular form of apostolic succession.

In my own case the supposer often added, "and like both of your grandparents, too!" The effect of this double supposition was doubly irritating. "Certainly not!" I replied. "Have not the other members of my family already rendered more than the usual quota of missionary service? I am free to carve out an independent career for myself, without anybody 'supposing' it or wishing it on me. I'd rather be a hack driver or a street car conductor than be a minister or a missionary or anything else of that sort!"

But, thank God! my noble father had been wise enough not to hinder any adventurous independence of mine. In due time my youthful stubbornness and selfishness were overcome; and I decided that there was no nobler, more venturesome, courageous, joyous career in life than to follow in the footsteps of my missionary father and of the Great Exemplar, Jesus Christ.

Another of the poignant experiences of a missionary heritage is furnished by playmates. Many of the missionaries' children who have been born and reared in non-Christian countries do carry with them associations which seem queer to young Americans. For example, "slit-eyed," "Chink," "Hindu," "Gobble-gobble," and curious other nicknames become tacked, sometimes with pain, on to missionaries' children who come from Japan, China, India, Turkey. Yet those same "outlander" youngsters can often outmatch their young American mates by the narrating of thrillingly unusual experiences with volcanoes, snakes, monkeys, scorpions, wild animals, bullock carts, natives, etc.

A home-coming American missionary was journeying with his young son who, when excited, was most fluent in an Indian vernacular. On each of three successive days the youngster came rushing from the steamer deck and shouted to his parents, "Dongerala ag lagela!" (which being translated means "The mountain is on fire!"). This missionary's child, if ever "kidded" bothersomely in this country, could always retort with this poser: "Have you seen firing volcanoes three days in a row? Well, that is what I saw, Aetna, Stromboli and Vesuvius, when I was traveling through the Mediterranean one time!" The sheer range and variety of human experiences can be one of the joys which come with a missionary heritage. I would testify, when a boy in my father's home

in India and in my grandmother's home in New Haven, Connecticut, to the joy of meeting many most interesting, really worthwhile and even notable persons. I believe that those opportunities were more numerous in their number and more interesting and worthful in their value than the opportunities of the son of the average minister or of the average teacher in this country.

Among the most worthful elements in a missionary heritage is the simple, but high, privilege of being reared in a home which is godly and also frugally enterprising. The actual example in missionary homes of devout service with the almighty loving God and of unstinted far-reaching joyfully self-sacrificing service for fellow men in various needs is not always appreciated by adults outside the home, whether followers of the same Christian religion or adherents of a non-Christian religion. And of course the full significance of the Christian missionary parents' example is not fully appreciated by their own children. These latter are naturally more appreciative of the obvious financial and social and general environmental restrictions of the missionary life. Yet what other human power than just such home influence is more vitally and practically valuable for the formation of sturdy character in growing children—even of those very children who subsequently choose to go into another life career!

It is a well-known fact that few children of moneyed men and of bankers continue as moneyed men and bankers. But Mr. Roger Babson with his statistical organization has recently discovered from researching in "Who's Who in America" certain other important facts concerning the hereditary succession in various callings. "According to the proportion of ministers to the total population, there should be one name of a minister's son for every 220 names listed. But, one name of a minister's son appears for every 12, or nearly nineteen times as many as the average."

Furthermore, Mr. Babson has reached the statistical result that among the seventy greatest captains of industry in this country only five per cent were sons of bankers, and only ten per cent were sons of manufacturers, and only fifteen per cent were sons of merchants, while thirty per cent were sons of preachers and farmers.

I believe that the reason why the last group was the one to achieve even a large worldly success was because earlier in life and more continuously thereafter they had been led by their parents along lines of devotion to work and of carrying simple, but steady, responsibility. The parents' example of meeting meager income with personal character, their generally rugged and unsophisticated integrity, their commitment to fundamental sources of living and to fundamental standards of success, their serving of the universal primary needs of men—all helped to produce children who similarly possessed the driving power of genuinely superior intellectual and moral character. So I believe that, despite the cramping financial conditions of a missionary's family, and despite the protracted separation of the children from their parents, yet the children as well as the parents have experienced the fulfillment of the Master's promise—that whosoever for His sake and the Gospel's forsakes the ordinarily desirable associations and opportunities of life, shall be rewarded a hundredfold more, even in this life.

Most glorious and joyous of all the elements in a fully enjoyed missionary heritage is not the joy of doing something which is supposed to be foregonely natural by some adult persons, or something which is supposed to be derisively unusual by some childish persons, but rather the joy of doing something which is quite normal in itself, yet actually unusual for many people, namely, doing the divinely redemptive will of the universal loving Heavenly Father in the fellowship of Jesus Christ, even as has been done by every most successful missionary and especially by one's own parents.

Small and simple is the hardship connected with a missionary heritage. Great and glorious and needing to be worthily appropriated is the joy of a missionary heritage!

DR. HUME AND THE ANDOVER CONTROVERSY

ONE circumstance of the career of Dr. Robert A. Hume brought him into special notice throughout the United States. He came back to this country on his first furlough in 1885. The so-called "Andover Controversy" was then acute; its particular point of concern as it touched the American Board was that there might be a probation after death for those who had not heard of Jesus Christ in this life. Missionaries of the Board were being required to affirm disbelief in the theory.

The refusal of the Prudential Committee of the Board, at that time dominated by ultra-conservatives, to allow Dr. Hume to return to India after furlough, on the ground of his unorthodoxy, precipitated a discussion which nearly split the Board

and the Congregational denomination in two. Dr. Hume affirmed his right to think for himself and to hold such a view on probation as seemed to him in accord with the mind of his Master. His lovable, tolerant spirit during those stormy days helped to heal the wounds of strife, and he won his point and was sent back to the work in which he achieved such great distinction.

This was not only a personal victory; Dr. Hume cleared the path for others; for all his fellow ministers and fellow missionaries. And he broke down the opposition because all recognized that Robert Hume was a sincere and devoted follower of Christ, His single-hearted, untiring and persuasive witness, both in India and America. The dispute over future probation was a temporary and unimportant incident. The assertion of a true Christian minister's right to freedom of faith was epochal and determining. The freedom of thought and expression enjoyed by the missionaries of the American Board in all parts of the world today attest the value of Dr. Hume's championship of that principle forty-five years ago.

THE HUNGER-PINCHED FACES OF LITTLE CHILDREN

By STEPHEN CLOUGH PEABODY

Mr. Peabody of the North China Mission has been transferred from Peking to Yulinfu, Northern Shensi, to relieve Rev. Elmer W. Galt in the charge of famine relief work in that whole area. He wrote about the first of June.

I LOOK from my window across the blinding sand into Mongolia and see the turrets of the Great Wall, all that is left of an ancient splendor; all the rest is drowned in sand.

There has been no rain to speak of for over a year. There are no railroads, and mule and camel transportation is growing increasingly difficult on account of scarcity of fodder. In many regions all the animals have been killed for food. Winter plantings of grain are withering without even heading out.

Little daughters are being sold. Whole families, utterly hopeless, are committing suicide. A trustworthy member of the gentry from a place to the southwest called Ting Pien called on us this morning, beseeching us to come and see and help in his region. In his city forty to fifty people were daily being buried in a great hole outside the city wall. He himself had personally seen examples of cannibalism—men frantically eating the raw flesh of those who had already died of starvation!

Outside my own gate I see every day people in a starving condition, though we are beside a small river bed and so in a favored region. The situation can only get worse during the coming months. Even with the promptest action it takes weeks and months for relief to reach people in this interior district. After over two months of work here we are just beginning to put food into hungry mouths.

I was in the Near East Relief at Samsoun, Turkey, for a year, and there was no greater suffering there even during the worst periods. Here the areas affected are vastly greater and the people in this extreme condition vastly more numerous. We need help and we need it speedily!

It looks, too, as if China was drifting again into one of its interminable civil wars. You will look at your maps and see that the fighting will possibly be in the famine areas and will say: "Why give money that will indirectly aid in these conflicts? If we give money to feed the starving people the officials will have more money to spend on ammunition."

Why give money? Why not quit? Yes, I have had that rebellious thought too. But I look into the hunger-pinched faces of little children, innocent sufferers and terribly appealing little tikes in their little shirts shrunk till they are hardly more than collars. I look into the faces of mothers with lines deeply cut by love and tragedy. I see men, mere skeletons of their former selves, painfully nursing their withering crops on hillsides that no American farmer would bother to cultivate—no rain and still no rain!

As they look at me and stretch out their hands to me—! No! everlastingly NO! We've got to go through with this thing and go through in a big and Christian way! We can't allow a group of militarists to stalemate our work of relief. We will do everything in our power to safeguard this work, to prevent money getting into their hands.

But we *must* carry on and we appeal to the generous spirit of our countrymen to help us. If you could see what I see and feel as I have felt, there would be no question as to your doing so, I know.

FIRST MEETING OF THE NEW NATIONAL CHRISTIAN COUNCIL OF THE PHILIPPINES

Dr. John R. Mott (standing in the center of the picture) represented the International Missionary Council in meetings at Manila, March 19–23. This resulted in the formation of a stronger union among the Christians, both Filipino and American, in the Islands. In all nominally Christian fields the strength of an evangelical movement depends upon its unity in thought and action.

IN BEHALF OF A GREATER UNION

The Cooperating Committee for Christian Work in the Philippines

By ARTHUR Y. MEEKER

IT was nearly nine years ago when Frank C. Laubach returned to America for his first furlough.

He came back with a vision in his mind and a passion in his soul which so gripped him that when he came into contact with others they could not escape the contagion of his love for the people in the Philippines and his purpose to provide a trained Christian leadership from among their own numbers.

Five million Filipino youth, he said, had been educated by America, but they were in need of character no less than education if America was to truly succeed in helping the Filipinos to help themselves.

Such character building Dr. Laubach and other missionaries believed could best be secured through a Union seminary with standards adequate to prepare properly trained teachers and preachers.

The Union Congregational Church of Upper Montclair, New Jersey, of which Dr. Jay T. Stocking was then the minister, was so stirred by the appeal of Dr. Laubach (their missionary pastor), that they agreed to support him in his campaign for funds. The story of that undertaking and its outcome is well known.

Today there stands on Taft Avenue, Manila, a beautiful seminary building, and 500 students enrolled in the high school, college and seminary departments bear living testimony to the wisdom of this inspired vision.

This was not an easy task, but the prayerful and persistent patience of Board secretaries and of the missionaries in the Philippines finally led to the formation of a "Committee on Cooperation in the Philippines" made up of secretaries appointed by the mission boards of the Presbyterian, Methodist, United Brethren, Disciples and Congregational churches.

By the year 1926 the building of Union Seminary had been completed, and there seemed to be no need for continued activity on the part of the "Committee on Cooperation." Meanwhile, however, the missions in the Philippine Islands were beginning to unite on other important matters: a United Christian Literature Society was established; several denominations combined to form the United Evangelical Church of the Philippines; and when Dr. Mott visited the Island this year he led in the formation of the first "National Christian Council," which now has a full-time paid secretary, and promises to be an effective organization.

These developments influenced Dr. Laubach to suggest within recent months the revival of the original committee with a view to providing facilities for prompt and effective action in connection with Union enterprises in the Philippine Islands.

It was suggested that since laymen had played such an important role in raising funds for the Union Seminary, that the "Committee on Cooperation" be called together again, and without creating any new machinery, there be developed from that committee a larger body adding lay members including representatives from the Women's Boards, the Young Men's Christian Association, the Young Women's Christian Association, the Filipino Student Movement and other agencies.

On May 29, representatives of these organizations gathered in New York and "The Cooperating Committee for Christian Work in the Philippines" was organized.

The purpose of this committee is to provide a means for coordinating the Christian organizations and activities in the Philippines with the mission boards and agencies in America and for the consideration of common problems.

The objectives which were outlined by Dr. Laubach and others at this meeting led to the formation of the following sub-committees:

1st:—Christian Literature to serve as a means for the collection and transmission to the Islands of used books.

2nd:—Union Seminary Endowment.

3rd:—The establishment of a teachers' college among the Moro Mohammedans at Lake Lanao. Dr. Laubach returns to the Philippines on August 16 to take up this work. He will be joined by Donato Galia, one of the leading educators among the Filipino people, who has been spending a year in study in America, and later Matias Cuadra will become a member of this mission. The funds for the initiation of the mission at Lake Lanao and for the beginning of the teachers' college are being raised.

This committee will cooperate with missionaries who return to this country, and outstanding Filipinos now in America are available as speakers.

We have the faith to believe that this committee will be the instrumentality for carrying forward Union enterprises in the Philippine Islands which have been approved by the churches in America.

THE WORLD COMES BACK TO THE HAYSTACK MONUMENT AT WILLIAMSTOWN

One hundred and twenty-three years have elapsed since the Williams College Students visualized the world as their field of operation. There is always a thrill in recalling the results of the prayers of those young students. Here are gathered leading Christian representatives from various parts of that great "field," including India, China and Japan.

THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL, JULY 11–21

This is the board of strategy for the various mission boards of the United States, Canada, Great Britain and Europe; also of the "younger churches" in Asia and Africa. Miss Calder's article on the next page mentions some of the actions of this choice group. Next month we hope to print messages from J. H. Oldham of England, and Julius Richter of Germany, members of this Council.

THE WILLIAMSTOWN MEETING

By HELEN BARNETSON CALDER

THE Committee of the International Missionary Council met at Williamstown, Massachusetts, July 11–21. There were present fifty members, representing seventeen of the twenty-four national missionary organizations or Christian Councils which comprise the International Missionary Council. Twenty-eight had attended the Jerusalem meeting, the findings of which furnished the agenda for this meeting. Dr. Mott was chairman.

The Committee was a board of strategy, surveying the whole field through the eyes of its officers and members, and in the light of that survey recommending plans for the better coordination or more efficient prosecution of existing work, and for the inauguration of significant pieces of new work imperatively demanded by changing world conditions.

One of the most interesting and far-reaching decisions was the vote of approval, in accordance with the mandate of the Jerusalem meeting, of the launching as soon as possible of a Department of Social and Industrial Research and Counsel with headquarters at Geneva. It will be "for the study of human relations as affected by the expansion of western industrialism."

After considering the problems of the great rural areas of Asia and Africa and the urgent requests from the National Christian Councils of India and China, the Committee voted to recommend the appointment of Dr. Kenyon L. Butterfield, President of the International Country Life Association, for two years of special service to assist in developing a program for missions in rural areas.

Much attention was given to the question of Christian literature. No part of the missionary program has been relatively so neglected as this. The Committee approved of the appointment of a commission to China to study the whole question of production and distribution of Christian literature.

The appointment of Basil Mathews to serve as literary interpreter for the Council, with special reference to young people, was approved; he has been for five years literature secretary of the World's Y. M. C. A.'s and an author of wide experience.

Requests from the National Christian Councils of India and Japan that commissions of competent educational authorities be sent to make a thorough survey of Christian higher education in those countries were approved.

A resolution was passed expressing the earnest desire that mission boards give themselves to arousing and guiding public opinion to obtain financial aid for well concerted relief of the serious famine conditions in China.

The Committee desires to pass on to the young men and women of the older churches the need of missionary help and reenforcements for the younger churches as expressed by the various National Christian Councils and their representatives; especially the clear call for missionaries for the wide unoccupied areas.

The study of indigenous cultures and the values therein to be preserved and used in Christian religious education was recommended to the officers; also an inquiry as to the proper relations between evangelism and religious education and the possibility of providing fellowships for members of the younger churches to study abroad.

The address by Mr. Oldham on "The New Christian Adventure," already in print, carries the challenge of the Jerusalem message for a more heroic adventure in Christian living as the fundamental need in convincing the world of the truth of Christianity. It also calls for an adventure of the mind on the part of Christian thinkers who will "devote their talents and their genius to helping the church meet the world-wide challenge of secularism.

The Committee heard with deep gratitude of the plans in several countries for special campaigns of evangelism: the Five-Year Program in China, the Kingdom of God Movement in Japan. The need of a deeper spiritual life on the part of church members East and West was stressed again and again. A prominent layman in Canada was quoted as saying that we are carrying a program quite beyond the convictions and spiritual power of our people. All were agreed that we should adopt the motto of Dr. Ch'eng at the opening service: "O Lord, revive Thy church, beginning from me."

"We can do it if we will," the motto on the Haystack Monument which we passed every day on the college campus, reminded us of the small beginnings in America of the great modern missionary enterprise, and challenged us to go forward under very different world conditions in the spirit of that inspired band of students.

IN THE HOSPITAL*

A Children's Story

DR. BELL was one of the doctors at the hospital who knew how to make legs and arms well when they were hurt. When Father told him about Rufina he climbed right into the *calesa* and off they started. Emil seemed to know that he was on important business. Pat, pat, pat, pat, pat, pat went his little feet as he pulled the *calesa* along. The doctor was surprised at his speed, "I have never seen a pony cover five miles as fast as this one of yours," he said to Father. Father was very proud of Emil. Indeed it was only a short time until the doctor and Father were getting out of the *Calesa*.

"Well, well, what is the matter, Rufina?" asked the doctor as he entered the house. The tears were rolling down the little girl's face. Rufina looked up at the tall doctor with the kind voice. She was surprised that he knew her name. He knew it because on the way he had asked Senor Manuel many questions about Rufina and José.

"The ankle hurts, doesn't it?" asked Dr. Bell as he began to examine it. Rufina did not understand all that he said, but José and Father were there to repeat in her own language the questions which the doctor was asking in English.

"Sorry," said Dr. Bell, after looking at Rufina's ankle very carefully, "but that ankle is broken. We shall have to take Rufina to the hospital to get an X-ray picture of it before putting it into a plaster cast." You see, when Rufina fell into the stream she had fallen over a root of a big mangrove tree, and her ankle had turned and was broken. Now it had swollen until it was as big as three ankles should be.

Rufina was told that she would have to leave home to go to the hospital in the city to have her ankle treated. She cried harder than ever. It was very hard to go away to a strange hospital where she didn't know anybody.

"No, no," she sobbed, "I don't want to go. I want to stay with my mother. I want to stay here."

The doctor took her hand gently between his two big warm hands and said, "You want that ankle to stop hurting and to be strong like the other one so you can run on it, don't you?"

Rufina did not know all that the doctor was saying, but she began to like the sound of his voice and the kindly way he spoke.

"Now, little girl, at the hospital we have all sorts of things to help make broken ankles well again. Don't you want to go there? We can surely make it stop hurting."

"May I take my dolly along, my big new one with the pink dress and shoes? I want Mother and Father and José to go too."

"I think we can take care of dolly," answered Dr. Bell, "but there will not be room in the *calesa* for José and Mother, I am afraid. They will come to see you very soon, though." As he spoke he was wrapping bandages around Rufina's ankle and it was already beginning to feel more comfortable.

The doctor climbed into the *calesa* first and sat on the bench along one side. He asked José to bring him a box and a cushion which he placed at his side. Then Senor Manuel lifted Rufina, and Dr. Bell placed her on his lap and rested her hurt ankle on the box.

"Oh, yes, the doll—we mustn't forget the doll," said the doctor after Rufina was settled. Rufina could see that now that the doctor, her father, and she were in the cart there was no room to spare

*Printed by permission from *Filipino Playmates*, a series of stories and studies for primary children, by Jean Moore Cavell. Friendship Press, 150 Fifth Ave., New York. Price: cloth, $1.00; paper, $.75.

for anyone else. She was really very willing to go. She had come to like the doctor so much that she did not mind going with him. So they said good-by to Mother and José and off they started.

Pat, pat, pat, pat, pat, pat went the pony's hoofs as he sped along the hard white coral road. On the way to the hospital the doctor and Rufina played that the doll had a lame ankle too. Rufina was much more comfortable than she had been at home. Sometimes she almost forgot that her ankle was hurt.

As they came into the city Rufina enjoyed looking at the buildings. How exciting it was to see all the people, the many automobiles, ponies, horses and carts, and now and then a big carabao slowly drawing a cart. For the first time Rufina saw a street car. What a noise it made! Along the streets and in the little shops people were buying and selling fruit, vegetables, clothes, all sorts of things. She wished she were well enough to sit up so that she could see better.

Before they knew it they had stopped in front of a neat concrete building. It was the hospital. Not only was the building clean and cool to look at, but the grounds around the hospital showed that somebody was taking good care of them, too. Rufina was delighted to see the lovely shrubs and the bright flowers in front of the building. In fact she seemed almost happy to think that she would be staying in a place that looked so much like the palaces she had dreamed about. She had heard about palaces in the story-books her teacher had read to her, but of course she had never seen a real one.

Dr. Bell got out of the *calesa* very carefully. He did not want to jar Rufina's sore ankle. Father opened the door of the hospital and held it open while the doctor went in with Rufina in his arms.

They went up one flight of stairs, and there they were in the children's ward. Rufina looked about her. At least fifteen other girls were in the room. It was so different from anything she had ever seen. None of the children were lying on mats on the floor. Instead they were on high white beds with white covers. Rufina wondered if she wouldn't fall out if she were put into one of those beds. The nurses wore white dresses with little white caps on their heads. And what funny windows—instead of small sliding windows of shell or of bamboo, these were very large and were of glass and covered with screen. The hot sunshine was kept out by awnings at each window.

Rufina was surprised to see that the children seemed to be having a happy time, even though most of them did have to stay in bed. The nurse who undressed her was just as kind as Dr. Bell had been. Rufina saw that the other doctors and nurses were very friendly too, and soon she began to feel very much at home.

In the bed to the left was a little girl who came from Rufina's own village. The other children seemed friendly too. Rufina began to feel happy in the midst of all these other girls who were looked after so carefully by the nurses and doctors.

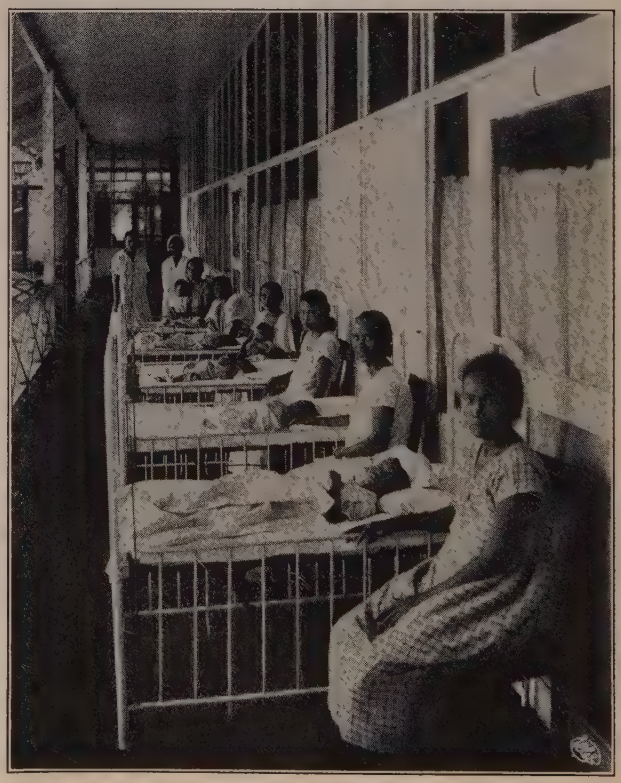
She could not help being homesick when it came time for her father to go back home, but she tried very hard to behave like a big girl so that her father would be proud of his little Rufina. He asked if she had any message for Mother and José.

"Yes," she answered, "tell them the hospital is nice and I think I shall like the nurses, but I want to see my own mother and José very soon."

"They will be here tomorrow," replied her father.

"Oh, yes, Father," added Rufina, as he was about to kiss her good-by, "don't forget, please, to bring my dolly's mat tomorrow, because in the hospital everyone must be in a bed and they do not have any of these big high beds for little dolls."

With a promise to be sure to bring the doll's bed, Father kissed his little daughter and left for home. It was hard for Rufina to keep back the great big tears. They quite filled her bright black eyes. Just then Angelita, the little girl in the next bed, began to tell her about the guessing game which Miss Ferrara, the nurse, played with the children every afternoon just before supper time.



Children's Ward, Cagayan Hospital

"Here comes Miss Ferrara now," Angelita called out as she clasped her hands.

"Oh, Miss Ferrara, we'll have to show Rufina how to play."

While Rufina looked on, one child was chosen It, or, as Filipino children say, Pakit. He shut his eyes tight. Another child called out, "Guess who this is!" Pakit tried to guess who had called. Sometimes the very first guess was right. Sometimes it took six or seven guesses. What fun they had! Rufina forgot her ankle, she forgot about being lonely, and when they were through she said, "Miss Ferrara, may I play tomorrow? I know the names of all the children in the ward."

AGENCY NUMBER FOUR

By FRANK C. LAUBACH

*From his latest book "Seven Thousand Emeralds"**

DOCTORS and hospitals, scattered from Aparri to Davao, constitute the fourth agency through which mission work is helping the Philippines to build up youth, youth which is strong in body, mind, and character. The "bawl room" of the Mary Johnson Hospital is one of the most fascinating sights in all the Philippines. From twenty to fifty tiny red infants lie in a row, not one over two weeks old and some not yet two hours old. Dr. Rebecca Parish has been called the "mother of ten thousand babies." Everybody of every race and religion appreciates what she has done for Manila. Besides her hospital work she finds time to visit the high schools, lecturing to the students on problems of morality and character building from the viewpoint of a doctor.

One morning through Tondo went the cry of "Fire!" The hospital was burning. Babies were carried out by the dozen, under the arms of heroic nurses and not a life was lost. Vast crowds gathered and prayed for the fire to stop, but something better than that happened. After the building was in ashes the poor people went home and gathered chickens, eggs, sweet potatoes, bananas, napkins, towels, soap, baby dresses, behooka, and showered them upon the *Doctora,* while the rich people started a subscription and sent her enough money to build a better hospital than she had before.

These are but a few examples of the two hundred missionaries who have tried to help the Philippines with churches, schools, dormitories, and hospitals. And they *have* helped! Their influence reaches far beyond the limits of the churches which they have established. They have set the moral pace for all high-minded people in the Islands. They have been helpful to the liberal and noble members of the Roman Catholic church, and some of the finest of the Roman Catholic leaders have expressed their appreciation. The *Catholic Historical Review* in 1917 says:

"The Protestant sects have not been without a quickening influence on Catholicism, for they have aided the establishment of the [Roman Catholic] church on the American basis, and the correction of undesirable conditions which had grown up during the Spanish control. The competition has served a good end for Catholicism, for it has put it on its mettle in a way it might never have been without it. The American clergy, I venture to think, recognize this fully."

In 1925 the Catholic Students of America sent a mission to study the Philippines. They reported that "by founding hospitals and dispensaries for the poor, secondary and industrial schools in the more important towns, and splendidly equipped 'dormitories' (boarding houses) for students at Manila, the Protestant churches are doing a work of positive importance and value." The Roman Catholic church has removed practically all of the corrupt friars from the Islands and has replaced them with clean, progressive, well-educated priests from America, Ireland, Belgium, France, and Germany. Education has been greatly improved, beautiful schools and dormitories have been built, the reading of the Bible has been encouraged; in a word, the Roman Catholic church in the Philippines has come to resemble that in North America.

Every Christian ought to welcome these encouraging signs, for the struggle in the Philippines is not between Protestants and Catholics, but between Christianity and atheism, and in this Protestants and Catholics are on the same side.

*Missionary Education Movement, 150 Fifth Avenue, New York. Price: cloth, $1.00; paper, $.75. A reading book for students of high school and junior high school age.

FORTH TO THE PHILIPPINES

By WILLIAM G. SARGENT

THE commissioning, June second, of Dr. and Mrs. Matthew J. W. White for service in the Philippines was significant in two ways: Dr. White is the first man to be commissioned from the Christian Church by the American Board; Elmwood Christian Church, Providence, where the service took place, is the first church, we believe, to work out the problem of union locally between the Congregational and Christian bodies. The Elmwood Temple Congregational Church, begun as a small mission in 1832, and the Broad Street Christian Church, organized 1834, have merged and have become unusually successful in meeting community needs and in making large offerings for benevolences.

Is there a prophecy for the entire church in this service in which two people are sent out to serve non-Christian constituencies from a church that has demonstrated the efficiency of united forces, without respect to creed or ecclesiastical authority not residing within itself? Will not the coming of the Kingdom of God be mightily accelerated when the lesser issues of Christianity are subordinated to the world appeal of generations that need the good news Jesus gave to His disciples for dissemination?

The commissioning was by Enoch F. Bell, Editorial Secretary of the American Board; the service was conducted by the pastor of the church; the speaker of the morning was Rev. Donato Galia, a brilliant Filipino, who had received his theological training in Union Seminary, Manila, at the hands of Dr. Frank Laubach of the American Board, and is now holding a fellowship in Union Theological Seminary, New York. He made a very forceful address, stressing the opportunity in the Philippines and indicating the ability of the Christians of these islands to critically estimate the genius and function of the Christian Church. Mr. Galia showed in conversation afterward that he was very well acquainted with the writings of the most forward-looking men of Union Seminary, having studied not a few of them as textbooks in the Christian schools in the islands.

Dr. White is a member of the Christian Temple, Norfolk, Virginia. He was born in Norfolk and attended grammar and high schools there. He enlisted in the U. S. Navy in 1917 and served two years, eighteen months of which were spent overseas. He was graduated from Elon College, N. C. with the degree of Bachelor of Arts in 1923, and received his Doctor of Medicine degree from the University of Virginia in 1927. During the summer of 1926 he served as medical missionary at Fancy Gap, Virginia, a station under the direction of the Home Mission Board of the Christian Church. The years 1927, 1928, were spent by Dr. White as intern in the Emergency Hospital, Washington, D. C., and at the Tonsil, Lenox Hill and Lying-in Hospitals in New York City.

Mrs. White was born in Luray, Virginia, where she attended school and taught for some time. She met Dr. White at Elon College where she studied a year, 1922-1923. Before their marriage in October, 1927, she was engaged in office work in Washington. They attended the Kennedy School of Missions after their appointment by the American Board in December, 1928. Dr. White will have charge of the Mission Hospital under the American Board at Cagayan.

COMMISSIONING SERVICES

Miss Agnes A. Wood, South Africa. May 7, 1929, in the First Congregational Church, Dubuque, Iowa, in connection with the Iowa State Conference of Congregational Churches. Address and welcome to the field by Rev. Harwood B. Catlin. Presentation of commission by Mrs. C. E. Greef of Eldora. Prayer of consecration by Rev. H. O. Allen, Traer, Iowa. Supported by Iowa churches. Pledge of support by Superintendent P. A. Johnson of Grinnell.

Dr. Mary F. Cushman, West Central Africa, May 19, 1929, in the Congregational Church, Needham, Massachusetts. Rev. Harry W. Kimball, minister. Presentation of commission by Mrs. Lucius O. Lee. Welcome to the field by Mrs. W. C. Bell. Supported by the Needham Church.

Mr. and Mrs. Arthur A. Lewis, South Africa, May 31, 1929, in North Woodward Congregational Church, Detroit, Michigan, during the annual meeting of the Board and the meetings of the National Council. Prayer of consecration by Secretary Patton. Presentation of commission by President Potter. Address and welcome to the field by Mr. Catlin. To be supported in Ohio.

Rev. and Mrs. Floyd L. Roberts, Japan. June 2, 1929, in First Church, Waterbury, Connecticut, where Mr. Roberts has been acting pastor. Address by Dean Weigle of Yale. Presentation of com-

mission and welcome to the field by Professor Frank A. Lombard. Share in support taken by Waterbury First Church for 1930.

Rev. and Mrs. Lewis L. Gilbert, Jr., North China. June 9, 1929, in Hartford Seminary, Hartford, Connecticut, in connection with Union Candidates Conference. Presentation of commission by Dr. Patton. Supported by New Hampshire and Connecticut.

Rev. and Mrs. Leland W. Mann, Japan. June 16, 1929, in Walpole, Massachusetts. Prayer of consecration by Rev. Robert M. Bartlett of Norwood. Welcome to the field by Mrs. Cary. Supported by Walpole and Norwood churches. Address and presentation of commission by Secretary Fairfield.

Miss Oline E. Nicholson, Marathi Mission. June 23, 1929, in the Church-in-the-Gardens, Forest

Photograph Taken at the Commissioning of Dr. and Mrs. Matthew J. W. White, Jr.

Seated in front in the center: Dr. and Mrs. White; to the right of Dr. White, Senor Galia, and to his right, the pastor of the church, Dr. William G. Sargent; to the left of Mrs. White, Secretary Bell. Unfortunately we do not have the names of the various members of the choir. They did their part, however, and did it well.

Dr. Sargent, by the way, has been asked to sit with the Prudential Committee until regular representatives of the Christian churches can be appointed to this task.

Dr. and Mrs. M. J. W. White, Jr., Philippines. June 9, 1929, in the Elmwood Christian Church, Providence, Rhode Island, Dr. William Sargent, minister. Presentation of commission by Dr. Enoch Bell. Address and welcome to the field by Rev. Donato Galia (Filipino pastor). Prayer of consecration by Dr. Sargent. Support not yet placed; probably Christian churches.

Hills, Long Island, New York, Rev. Warren W. Pickett, minister. Presentation of commission by Secretary Mary Uline. Address and welcome to the field by Dr. Alden H. Clark. Godspeed of the church by Mr. Pickett. Supported by Church-in-the-Gardens.

Miss M. Alice Towne, Philippines. June 26, 1929, in the Belleville Church, Newburyport, Massa-

chusetts, Rev. J. William L. Graham, minister. Welcome to the field by Mrs. Frank J. Woodward. Address by Rev. Asa M. Parker of the Massachusetts State Conference. Prayer by Mr. Merriam, former pastor of the church. Supported by Belleville and Central Churches, Newburyport.

Mr. and Mrs. Frank L. Huntley, Japan. July 14, 1929, in the Lakewood Congregational Church, Cleveland, Ohio. Address and presentation of commission by Secretary Fairfield. Supported by Ohio churches and Westbrook, Maine; the major share taken by Lakewood Church.

Miss Catherine C. Perry, Japan, July 16, 1929, at Summer Conference, Aloha, East Northfield, Massachusetts. Presentation of commission by Secretary Ruth Isabel Seabury. Prayer of consecration by Mr. Whiston of Fitchburg, Massachusetts. Partly supported by Fitchburg Calvinistic Congregational Church.

Mr. and Mrs. Arthur G. Robinson, North China. July 28, 1929, in First Congregational Church, Rocky Hill, Connecticut, Rev. Richard T. Elliott, minister. President Potter gave the commission. Mr. Ching Lien Li gave the welcome to the field. Support pending.

Miss Gertrude H. Merrill, South Africa. August 25, 1929. Cobbsseecontee Conference. Presentation by Secretary Riggs, Mrs. Thompson and Superintendent Roundy taking part. Support—Maine.

Dr. and Mrs. Aaron M. McMillan, West Central Africa. September 8, 1929, in the Michigan Avenue Church (Colored), Chicago, Illinois. Addresses by Dr. George Cady and Mr. Samuel Coles. Prayer of consecration and Godspeed by Mr. Kinsley. Presentation of commission by Rev. Howell D. Davies.

Miss Anne Belle Brookings, South Africa Mission. September 1, 1929, at Camp Yu Ching, Somers, Connecticut. Presentation of commission by Secretary Seabury. Welcome to field Miss Violet Makanya. Support probably Connecticut.

Mr. and Mrs. Richard S. Webb, West Central Africa. September 13, 1929, in Park Street Church, Boston, Rev. A. Z. Conrad, D.D., minister. Presentation of commission by Secretary Riggs. Welcome to the field by Mr. and Mrs. W. C. Bell, Supported by Park Street Church.

Miss Edith J. Fuller, South Africa. October 6, 1929. Glen Ridge, New Jersey, Rev. William W. Patton, minister. Address by Secretary Mabel E. Emerson. Presentation of commission by Secretary Patton. Supported by Glen Ridge, New Jersey.

WORD FROM A REPRESENTATIVE OF THE CHRISTIAN MISSION IN JAPAN

The following is from a letter written to the Editor by E. C. Fry, D.D., of the Christian Mission in Japan. As our readers know, the Japan Mission of the American Board and the Mission of the Christian Church in Japan have worked out a scheme of union thoroughly satisfactory to practically all concerned. We believe that Dr. Fry gives expression to the mind of his entire Mission.

As a member of the Japan Mission of "The Mission Board of the Christian Church," now about to return to Japan from my fourth furlough, I wish to tell you of the enthusiasm with which the denominational merger is looked forward to by all of us in that land. Our Japanese Conference unanimously voted in favor of their merger with the "Kumiai" (Congregationalist) body there, and committees are now jointly studying details. No doubt they will keep pace with the march of events in America. In giving up its separate existence, the "Christian Church" there will lose its life to find it in larger service.

Now that I am writing you: Is it too late for me to be permitted to lay a wreath on the grave of Rev. Dr. John Hyde DeForest of Sendai, Japan, an American Board missionary of the past generation? Nearly thirty-five years ago I went to Sendai as a missionary of the Christian denomination—a new corner in Japan. All new arrivals in those days were in great need of being brought into sympathetic relations with their surroundings. Dr. DeForest made it a part of his labors there to be helpful in this matter. He was so quiet and unobtrusive about it, so tactfully casual, that during the years when the process was running, I doubt if any of us (a group of young men and women belonging to various churches) were fully conscious of the amount of sorely needed aid that we were receiving from him.

ALL-NEW ENGLAND REGIONAL MEETING

By JUDSON L. CROSS

AREAS of human creed and relationship, rather than geographical division, will be covered by the program of the All-New England Regional Meeting for Men, Women, and Young People, to be held with the churches of New Britain, Connecticut, October 26–28. The general theme of the meetings will be *Christ and the World's Need,* which will be the title of the opening address on Saturday morning by Mr. Stanley High. Addresses on Christ and Education, Christ and Industrial Relations, and Christ and Race Relations will be given by such outstanding leaders in their fields as Dean Weigle of Yale, Professor Harry F. Ward of Union Seminary, New York, and President Thomas E. Jones of Fisk University, Nashville, Tennessee. Opportunity for a thorough discussion and questioning on the subjects will be given in three simultaneous one-hour conferences led by the above speakers.

Other features will be: A banquet presided over by Dean Potter of Hartford, with President Jones and Alden H. Clark as the speakers; a preaching service, with sermon by Dr. Arthur H. Bradford, of Providence, on Sunday morning; addresses and conferences on Rural and State Work; Modern Home Missionary Strategy, and a Digest of Giving, by Secretary Stearns of New Hampshire, Dr. Merrill, and Mr. Elbert A. Harvey; a commissioning service for newly appointed missionaries under the American Board; a pageant of peace; a young people's conference and banquet with such speakers as Harry T. Stock, Ruth I. Seabury, Stanley High, and a group of young people representing various viewpoints of interest and occupation; an exhibit of projects by states; a question-box hour dealing with women's work; and an hour for laymen and ministers on China, led by Secretary Wynn C. Fairfield. Other speakers will be Rev. Morris Turk of Portland, Professor Halford E. Luccock of Yale, Hannah Hume Lee, William S. Beard, President William T. Holmes of Tougaloo, and Matias Cuadra. The worship periods and communion service will be in charge of the Chaplains, Rev. Warren S. Archibald, and Rev. W. T. Willoughby of Hartford. "The Plan of Advance," New England's Responsibility for Missions, and the Christian Use of Money will be considered in address and conference by representative leaders.

Representatives will be by state conferences and local associations, and an effort will be made to secure an official representative delegation of young people from all over New England. Entertainment will be furnished the delegates for over-night lodging and breakfasts without charge by the entertaining churches. Other guests and visitors will be welcome at all sessions. The meeting is held over the week-end with the expectation that many of our laymen will be able to attend by auto or otherwise. After this year it is planned to make this a biennial affair, thus alternating with the Homeland and American Board annual meetings.

WHEN YE PRAY SAY "OUR FATHER . . . "

By ROBERT T. BRIDGE

THERE are times in life when it is our privilege to say 'My Father,' and we say it thankfully, trustingly, reverently. But, "when ye pray," said Jesus, "say, Our Father,"—and that was in keeping with his self-sacrificing spirit. He bade men think not so much of what was their own as of what they might share. The opening of the Lord's Prayer teaches human brotherhood no less certainly than divine Fatherhood. "Our Father" implies "our brothers"—black, brown, red and yellow; primitive savage and eastern sage; rajah and pariah; ascetic and bandit; Kaffir and Eskimo.

What joy is ours as we realize that a few of these men of all colors and tongues are beginning to think of us Westerns as *their* brothers! What pain is ours as we remember that so few of them have any understanding of the rich content of the words Father and Brother! Yes, and what self-reproach is ours as we consider our slowness in telling them of even the little that we know!

May we be forgiven because we have so often monopolized the Father. May we never again pray "Our Father" without remembering the wideness and the wonder of brotherhood.

THE THANK OFFERING

By LYDIA LORD DAVIS

FOR the first time the thank offering was given a place on the regular program of the National Council at Detroit, May 30, a place justified by its spiritual value to the entire Church.

The thank offering is a vision but not visionary; it is practical, progressive and encouraging. Its results in dollars and cents are not to be despised. For the autumn of 1928 and the spring of 1929 $33,000 were reported, and much, we know, was not reported.

At the meeting of the National Thank Offering Committee in Detroit, it was voted to limit our aim for the autumn thank offering to $30,000 of the $100,000 needed for the West Central Africa Jubilee Building Fund.

Of this amount, 30% has already been pledged by three states: Missouri $2,000, Kansas $3,000 and Ohio $4,000; leaving an entirely possible and hopeful goal for the remaining states; pledges made now will have more than a year for payment.

In securing this amount, you will have all possible help in the way of literature, thank offering supplies and speakers. At least three members of the West African Mission will be speaking for the Jubilee Fund this fall; Dr. Cushman, Rev. William C. Bell, and Mr. Allen E. McAllester.

A folder entitled "What Is and What Ought to Be in West Central Africa" is issued in two forms, one calling for the entire $100,000, and the other an abridgment giving selected items amounting to only $30,000.

Dr. Patton's service, prepared a year ago, will be wanted by churches that did not take this object last year. There are services of a general nature prepared two years or more ago by Dr. Charles S. Mills and Mrs. L. L. Davis, also a new outline service for those who used Dr. Patton's service last year. Accompanying the last is a sketch, "A Village for a Dollar," to be read as a part of the service. The customary thank offering invitations and envelopes, in styles both old and new, may also be secured. Plays are available if desired. All these supplies may be obtained from your regional headquarters.

With the Plan of Advance, let there be an advance in thank offerings. For fifty years our representatives in Africa, both native and foreign, have worked without adequate equipment. Now when their opportunities are enlarging, let us give them the means to answer these loud and insistent calls.

A LIVE MISSIONARY EDUCATION CONFERENCE

By SECRETARY RIGGS

THERE was nothing sleepy about the Missionary Education Movement Conference at Blue Ridge, June 25–July 5, 1929. Every meal was served on time, every class filled its hour, and every devotional service and inspirational address was an uplift. Not only were there seventeen student volunteers in attendance, but several others decided to choose the foreign field for their life work during the sessions. Even more prominent, as was natural among the Carolina mountains, was the call of the Home Mission field. A dozen or so home missionary pastors helped to inspire a score of students engaged in summer service in the Southeast under the Congregational Extension Boards. The "S. S. S. Clinic" (Student Summer Service) met daily for mutual encouragement and help, and warm greetings were read from former members of this active group.

This divulges a secret which must be fully shared in our inner circle. The membership of the Congregationalists at Blue Ridge preponderated in spite of the small strength of our denomination in that area. Rev. W. Knighton Bloom, D.D., Congregational Superintendent for the Southeast, was the beloved chairman of the conference and the careful father and guide to the Congregational representatives. To his untiring efforts is due the credit for securing about eighty Congregational registrations in a total of one hundred and fifty.

A hardened Northerner on his first visit to the hospitable Southland finds superlatives too weak to adequately portray the beauties which one enjoys at Blue Ridge. The majesty of the forest-clad mountains, the wondrous delicacy of ferns and vines and flowers which adorn the valleys, the wide-spreading sky, now brilliant blue, now gray with storm, and now suffused with golden sunset glory—all of these speak of God. The cordial friendliness and hospitality of the southern folk was demonstrated repeatedly on the journey and at Blue Ridge.

But the supreme glory of this gathering of young people was its earnest and simple quest for the supreme values of life and the opportunity to pass them on. From the six-thirty prayer meeting of the Student Volunteer Band in the morning, to the handclasp about the camp fire at night, every moment was filled with friendship on the higher plane.

THE BOOKSHELF

THE NEW OUTLOOK FOR WORLD CHRISTIANITY*

While both these books give a rare interpretation of the essential message of the great interdenominational, international and interracial conference held on the Mount of Olives at Eastertide, 1928, each goes beyond that council and for some time to come can be read in the light of the day and generation of the reader.

Bishop McConnell presents a book that is strikingly fresh and definitely constructive. It omits the traditional accents of the former missionary treatise. As someone has pointed out, it is probably the "most unconventional as well as the most arresting presentation of the present world challenge to Christianity" that has yet been published. Though written as an adult mission study book for 1929-1930, it is a book that will outlive our present day, unless we miss its significance altogether. For, in the terms of another, it is "a prophetic book ablaze with sincere passion, tempered with amazing fidelity to the fact, spiced with keen thrusts, hard sayings and paradoxes." It is a new mandate for world missions.

The author sees the younger churches of the Orient and of Africa and the older churches of the West engaged as partners in a common task, facing similar difficulties and challenges. He deals with the universal human needs (better health, more wealth, sounder knowledge, larger freedom and closer fellowship), and around these needs he builds his book, tracing out the human values which Christian workers the world over have both to start from and work toward in dealing with the common task of world evangelism. In his own words, "the present-day argument for Christianity in non-Christian lands must consist as never before in actual human results which prepare for and lead toward that vision of God which is the noblest of all riches."

Mr. Paton, one of the Secretaries of the International Missionary Council and Editor of the *International Review of Missions,* sets out the main elements of the case for the Christian world mission and shows some of the principal tasks which are bound up with that mission. His book seeks to draw attention to some of the principles which must be accepted and to some of the necessities which must be met if the generous enthusiasm stirred up by the Jerusalem meeting are to bear fruit.

After an introductory chapter on the challenge to the Christian world mission due to influences hostile to the conception of a universal religion in science, education, economic forces and a secularist outlook, Mr. Paton gives us eight chapters on "The Message and the Living Society." His analysis of both is sound and stimulating and his application of the one to the other is that of a thoughtful and experienced observer. He takes us into the fields of evangelism and education, nationalism, race contacts and prejudices, and into the industrial realms of the world abroad. He traces some of the effects of the younger branches of the Church in Asia and Africa and the relation of those younger branches to the old Christian communions of the West which up to the present have borne the missionary burden. To him the conclusion of the whole matter is that we give ourselves utterly and without reserve to the task of making known the good things about God.

**Human Needs and World Christianity* by Francis John McConnell. Friendship Press, 150 Fifth Avenue, New York. Price: cloth, $1.50; paper, $.75.

A Faith for the World by William Paton. Edinburgh House Press, London. Sold by the Missionary Education Movement. Price, $1.00.

UNFATHOMED JAPAN*

This chronicle of an American educator and his wife has at least this distinction: it carries the reader to some regions of Japan not ordinarily seen by tourists. We follow these guests of the National Association for the Encouragement of Learning and of one of the great Japanese dailies into less known rural by-ways where the real heart of Japan is to be found.

Those of our readers who are especially interested in the Hokkaido, the northern island of pioneers, where the American Board has been at work for many years, will find two chapters on the subject. The book is highly illustrated and of real interest to those who like to do their traveling around their own reading lamps.

*By Harold W. Foght and Alice Robbins Foght. Macmillan Company, New York. 438 pages with map and illustrations. Price, $5.00.

LETTERS FROM OVERSEAS

Miss Agnes Fenenga of Mardin Has Been Heard From

"You will remember that it is always darkest just before light, so it seems to have been with us. About a week ago I was about as blue and concerned as I have been during my time here alone and today I am very happy to report that two pieces of good news have come to us.

"Last Friday morning I had the good fortune to be able to see the General Inspector of these eastern vilayets, Ibrahim Tali Bey, and he promised to write giving permission for Miss Dewey to come to Mardin, and today comes the official permission to reopen our reading room. We had already rented a building and in the name of Kitabci Ishok opened a bookstore where we were permitted to sell all kinds of books and were given books to sell by the Muarif and the Press, etc. Now we will move our books over into this new place, and give up our old place as the new one is much better.

"It would mean much for the future if we could open a small school. We are equipped for a trades school and this could be connected up with language. Everybody is very anxious to study English now. There is no school of orta grade in Mardin and almost daily people ask us why we do not put forth more efforts to open an orta school. That could come in time. I think it would be best to begin in a very small way.

Rev. Hilton Pedley Has the Trip Hammer Beat

"Mission meeting has come and gone. I have gotten rid of a sermon and feel better! But we are a lonely few these days—about 50 instead of the century number of old days long before the flood of 1910! Glad to hear of three new families. It gives me the trip hammer beat. Some single ladies, too, I hear, and the Gulicks and Woodards about to return! Well, we old chaps are making room for them.

"Rowland was affectionately farewelled at M. M. They go off in October. We Pedleys hope to move on next spring, and the Newells are craning their necks toward next M. M. as their last. Then the kids will be free to make new and courageous history. Bless them! They are good stuff and will do good."

Dr. Luella Miner Writes of the Annual Meeting of the National Christian Council, Shanghai

"In many ways this was the most interesting and significant meeting which I have attended in China, with the possible exception of the great National Christian Conference of 1922, which organized the N.C.C. This year we have effected a reorganization by which most of the delegates are elected directly by the churches, and it has created a new spirit of initiative and responsibility. There were about 125 delegates, a large majority elected by church organizations, about 20 per cent representing other national organizations, like the Christian Educational Association, the Y. M. and Y. W., the Bible societies and literature societies; then there were from ten to fifteen per cent of coopted members, and the secretarial staff and a few visitors, who have no vote.

"Our most distinguished and helpful guest this year was Dr. John Mott, president of the International Missionary Council, who is now devoting his time to that organization and its branches, the National Christian Councils organized all over the world. It differs from the Federal Council of Churches in America in not being confined to representation from the churches, but like it is advisory only and its membership is also open to all evangelical churches which are in sympathy with its purpose. It now represents a body of 172,000 Christians, and those of the China Inland Mission are of the only large body not cooperating. That is made up of such a large number of denominations only loosely federated, that it is practically impossible for it to cooperate in union movements, even if a majority of its members are sympathetic.

The first day or two of our meetings we did not get the family feeling which had enabled our smaller group to work together, and a few of the new members had the attitude of arguing and trying to get a majority vote, but we soon got acquainted and rose to the old level of talking over our difficulties and ideals frankly, and combining the best points in all the suggestions in a spirit diametrically opposed to weakening compromise. Living together in this retired spot there were op-

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AROUND THE WORLD

KOBE COLLEGE GOES OVER THE TOP

Swept to victory by the completion of its $600,000 goal, which carries with it an additional $100,000 from the Harkness Foundation, Kobe College, Kobe, Japan, has announced the successful consummation of its building fund drive, and it expresses through the MISSIONARY HERALD its gratitude to the many generous friends who have made this advance step possible.

Kobe College, the oldest college for women in Japan, founded in 1875 by the Woman's Board of Missions of the Interior, has been spoken of as a venture in international cooperation through the higher education of women in Japan, and a bond of friendship between America and that country.

Repeatedly the college has been given official recognition and commendation by the Emperor of Japan and government officials. An 18-acre campus, costing $75,000, has been purchased by the Japanese graduates themselves, who are now raising an endowment fund of $300,000. In addition to the $100,000 conditional gift of Edward S. Harkness of New York, a $25,000 gift was received from Julius Rosenwald.

Sponsors of the Kobe College expansion program included such outstanding Americans and Japanese as Miss Jane Addams, Jerome D. Green, John R. Mott, President Ellen Pendleton, Dr. Russell H. Stafford, President Mary E. Woolley, Ada L. Comstock, James L. Barton, D.D., Mrs. John H. Trumbull, Prince Lesato Tokugawa, President of the House of Peers, Viscount Eiich Shibusawa, eminent financier, Seibei Kawanishi, President Nippon Wollen, Textile Manufacturing Company, Ltd., and many others.

"MARIE AND I ARE UP IN THE CLOUDS"

That is the way Robert W. Fairbank of Vadala, India, reported his happiness and that of Mrs. Fairbank upon receiving $3,350 for the building and equipping of a small modern hospital in memory of the thirty years of service that Rev. and Mrs. Edward Fairbank have given to this district. There will be a ward each for men and women, a small maternity ward, a reception room for patients, a compounding room, a storeroom for medical supplies, a small operating theatre, and if the funds permit, a second story addition for tuberculous patients and contagious diseases. There will also be the doctors' quarters and a room for nurses. Mr. Fairbank is busy on the matter of a site that will be easy of access from the main road and yet not dusty or noisy, and where flowers and trees may be grown around the building. The building will not be started until the elder Mr. Fairbank is back in India and can supervise it. It will be called the Fairbank Memorial Hospital. "Built for the service of men and women that they may enjoy a fuller and a richer life and may learn the secret of unselfish service for Christ," says Mr. Robert W. Fairbank.

THE FIRST OF ITS KIND IN THE PHILIPPINES

Our readers will be glad to learn that the first convention of the United churches of the Philippines has been held. The meeting was in Manila. The Presbyterian, United Brethren and Congregational churches are now one in the Philippines, according to Dr. Frank Laubach who says that his Presbyterian and United Brethren missionary friends are now addressing him in their letters as "Dear Fellow Member of the United Church." This is good news for Congregationalists.

EVEN THE LEAST OF THESE

Out on the Dakota plains is Trail City. Trail City has a Congregational church with twelve members. Recently that little body of Christians sent to the American Board of Commissioners for Foreign Missions a check for $6.05 asking to have it forwarded to the famine sufferers in China. If all Congregationalists in America gave at the same rate, considerably over a million and a half dollars would be available for famine relief work in that suffering land.

A FAMINE BRIDE

Mei Jung (Beautiful Glory) sits at her home-made loom in her little adobe hut. Weaving, weaving, weaving early and late, to earn at the most two and a half cents a day. Only sixteen and very pretty, she had dreamed her dreams as young girls do.

Then the floods came and overflowed the lands of her family and the family of the young man she was to marry, ruined the crops and almost destroyed her house. The engagement was broken off for the prospective bridegroom had neither work nor food. He started for Manchuria in search of both and there is small chance of his return.

So, her dreams shattered by the famine, pretty Mei Jung, pale and thin and spiritless, sits weaving, weaving, weaving, early and late for the few cents that will keep body and soul together.

There has been practically no rain in the northwest famine area for three years. The granary from which relief workers drew so lavishly in the famine of 1920-1921 now looks as if it never had borne and never would bear a sack of grain. Thus far the International Famine Relief Commission has been able to bring in only a few hundred tons of grain from Manchuria. There is no money for labor projects, such as irrigation schemes, road building, etc. which would give employment to the starving people and at the same time aid in the prevention of future famines.

The Chinese Government is giving millions in relief. Chinese benevolent societies are doing more than was thought possible by anyone. It is the foreign countries that are lagging behind. Money is coming in in driblets from the United States. And the conditions are desperate, with people dying by the hundreds of thousands.

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portunities for those who differed to get together between meetings, and more than one session opened with the unanimous passing of a modified amendment on a subject which threatened to pass just with a majority vote when the previous session adjourned.

"The earnestness which sometimes threatened division rose from the sense of the delegates that this new council was their very own. Missions as such did not send one delegate. About a third there were missionaries, but all were elected by Chinese churches or organizations in which Chinese leaders are a large majority. The other main differences are that the new council is about a third larger, it will meet once in two years instead of annually, the Executive Committee has been raised from twenty-one to thirty members and its name is changed to Administrative Committee, to meet twice a year, and it will elect from its own membership a smaller Executive Committee which can meet monthly in Shanghai.

"The three sessions of one whole day were given to group meetings in five commissions, one on the Five Year Extensive Evangelistic Movement, one on Leadership, to which I belong, one on Religious Education, one on Church and Mission Administration, and one on Christian Literature. The findings of each commission were thoroughly discussed in joint sessions, and every one called out animated discussion. One of the high moments of the week was when the main recommendations of the commission on the 'Five Years Movement,' after discussion which brought out all of their implications, and prayers which brought each member face to face with his own responsibility for the movement, was adopted by a rising vote and a prayer of consecration which pledged every member to it. The first sentences call for intensive growth, the deepening of the spiritual life, the next paragraph is a slogan to double the church membership in five years. That would be a dangerous one but for the preceding paragraph, and the fact that each of the other commissions, Religious Education, Leadership, and Literature, all planned to reenforce this movement. The anti-Christian movement of the past six or seven years and the indifference of the present, challenge Christianity to go forward or accept defeat, and the spirit of this earnest company promises success.

"The second movement of importance is that for more and better Christian literature. The National Christian Council has not in the past been able to take any responsibility for this, as the tendency to divisiveness as to the nature of the literature to be sponsored was too strong. That is avoided by creating this central committee which will simply coordinate existing agencies and promote production by groups of many needed kinds, also helping a Chinese group (the Wen She) to work freely and independently on a literature which it is hoped will help to make Christianity more truly indigenous. I hope that our little Cheeloo band of literary workers will get help from this committee, though, unless Dr. Mott's deep interest in it brings money into its coffers, the help will not be material. The last discussion was on how to raise the $20,000 needed for our enlarged activities, and the increased sense of proprietorship and interest of the Chinese members was shown in their willingness to take a larger financial responsibility.

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CHINA DOING HER PART

The Nationalist Government of China is trying hard to meet in concrete ways, the terrific problem of famine within her borders. The famine, this past year, has affected the central section of Shansi less than usual, but north and south, in Shensi, Suiyuan, Kansu, Honan and elsewhere, Rev. Philip D. Dutton of Taiku reports appalling conditions, with people dying by the thousands. The Chinese, he adds, are doing more than ever to aid these stricken people, but foreign countries are doing less than ever. During the summer flood season there is a great deal of water in the Fen River, so much in fact, that it sometimes overflows its banks and destroys surrounding sections. The pathetic thing about it all is that only a few miles away the land is suffering from drought. The Shansi Government has therefore decided to throw a dam across the Fen River, not to store the water, but to divert it into irrigation ditches. For this project the Shansi government has appropriated $50,000, and the five counties which are to benefit are contributing $10,000, silver.

PORDIM—REMEMBER THE NAME

The Bulgarian Folk School is to be located at Pordim. The decision on the site was finally reached by an authorized committee of four, consisting of Professor D. Atanosoff of the Faculty of Agriculture, Rev. R. H. Markham, Rev. William C. Cooper and a man appointed by the Ministry of Agriculture. Pordim is 130 miles from Sofia by rail, a journey of some five hours, and is the railroad hub of some eight or ten large villages. It has about three thousand population. Around an artificial mound, on which will be built a reservoir, lies a park of three acres; then to the south, seven more acres wait for buildings. In the distance rise the Balkan Mountains and in between rolls rich farming country. A plot of seventy-five acres runs north of the proposed building site, and this also will be used for farming. Pordim has several very unusual features. It has no malaria, and ninety gallons of pure hill spring water come pouring into the Folk School land every minute. The mayor is an ex-teacher, and the people are mentally alert. There is a municipal building in the town which houses the post office, telegraph and telephone offices, municipal headquarters, a reading room, a public library, and a hall for lectures and movies accommodating some seven hundred persons. There is a meteorological station in the village, of which they wish the school to take charge. The Ministry of Agriculture is in favor of the site.

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PERSONALIA

Dr. Charlotte B. DeForest, President of the Kobe College, was one of 55 citizens of the Prefecture who were honored for distinguished service by presentation to the Emperor of Japan on his recent visit to Kobe. There was only one other woman beside her, a French Catholic Sister. All but six of the group were Japanese from all walks of life. Two were Protestant missionaries—men.

The group waited for His Majesty's arrival in a special room, were served tea and received souvenir cards and instructions, then rehearsed the ceremony in the audience room. Everyone bowed an "ordinary" bow when the Emperor appeared in the doorway; when he stepped upon a little white platform the group bowed the deepest ceremonial bow. He responded with a bend of the head. He then turned and left, and another "ordinary" bow ushered him out. Each received a box of sugar and flower cakes in the shape of the imperial family crests, on leaving the room, and a few days later received a lacquer or silver souvenir wine cup.

Rev. and Mrs. James H. Dickson sailed July 12th from Boston, after ten months at home. During this time Mr. Dickson was able to secure $18,000 for a dormitory for the Pasumalai Trade School which has never had one, for much-needed equipment, for a new printing press to replace the one worn out by more than thirty years constant service, for two rooms for first and second grades, for a new roof for the old church which is now Mrs. Dickson's kindergarten. The $18,000 becomes $36,000 in India because the government gives half the cost of educational buildings and equipment.

Miss Louise Torrence has been teaching the Standard V class in the school at Mount Silinda; of the 25 boys in the class, 13 are training to be teachers, 2 are in nurses' training in the hospital, and the rest are training as carpenters. Of the 10 girls, 3 are preparing to be nurses, 1 to be a Biblewoman, the rest will be teachers. In the afternoon she has the supervision of 30 girls learning to sew, and, at the same time, of a kindergarten starting up again after a period of two or three years during which there has been none. It is in a separate but near-by building.

Announcement Designed by Ursula Sanders

To Rev. and Mrs. Frank S. Tucker, of Inhambane, Africa, and to Rev. and Mrs. Walter B. Wiley, of Marash, Turkey, were born daughters on the same day, July 13, and both daughters were named Elizabeth: Janet Elizabeth Tucker; Louise Elizabeth Wiley.

Municipal Bonds

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Rev. and Mrs. Benjamin F. Stoltzfus keep open house each week for the students of the Sofia American schools. During the past school year they have here read such English books as "Torchbearers in China," "Life of David Livingstone," "India on the March," "The Story of Social Christianity."

THE CHRONICLE

Appointments

June 25. Miss Dora Frances Shank of Stulton, Pennsylvania, to Adana, Turkey Mission.

June 25. Mr. Ezra Porter Young of Sewickley, Pennsylvania, to Adana, Turkey Mission, for a short term of service in social work.

June 25. Mr. and Mrs. Arthur G. Robinson of Rocky Hill, Connecticut, to North China Mission; formerly in Y. M. C. A. work in China.

Arrivals From the Field

June 24. In New York, Rev. and Mrs. Ernest C. Pye of Athens, Greece.

June 26. In New York, Miss Isabelle Harley of Constantinople, Turkey, on visit in America.

July 2. In New York, Rev. Ernest C. Partridge of Aleppo, Syria.

July 7. In Providence, Rhode Island, Miss Elizabeth A. Bury of Adana, Turkey, after completing a three years' term of service.

July 8. In New York, Mr. Donald P. Seldon, Miss Margareta Erickson of the American College, Sofia, Bulgaria.

July 12. In New York, Dr. Charles E. Clark of Talas, Turkey.

July 20. In New York, Mr. William E. Hawkes of Salonica, Greece.

July 21. In New York, Mrs. Elvesta T. Leslie of Constantinople, Turkey.

Sailings for the Field

July 5. From San Francisco, Rev. Lyman V. Cady and family en route to Tientsin, North China.

July 12. From Boston, Rev. and Mrs. James H. Dickson, returning to the Madura Mission, Rev. and Mrs. John X. Miller, returning to the Madura Mission, and Mr. Carl W. Phelps and family returning to Jaffna College, Ceylon.

July 12. From New York, Rev. and Mrs. Edward Fairbank, returning to the Marathi Mission.

July 15. From Lisbon, Mr. Duane V. Waln and family en route to the West Central Africa Mission.

Births

June 9. At Constantinople, a son, Richardson, to Mr. and Mrs. Luther R. Fowle of Turkey Mission.

June 30. At Constantinople, a daughter, Marjory Ruth, to Rev. and Mrs. Paul F. Bobb of Merzifoun, Turkey.

July 13. At Marash, a daughter, Louise Elizabeth, to Rev. and Mrs. Walter B. Wiley of Turkey Mission.

July 13. At Inhambane, Portuguese East Africa, a daughter, Janet Elizabeth, to Rev. and Mrs. Frank S. Tucker of the South Africa Mission.

Died

June 9. At Maitland, Florida, Jane, daughter of Dr. and Mrs. William Cammack, formerly of the West Central Africa Mission.

June 23. At San Jose, California, Mrs. H. J. Bostwick, formerly of North China Mission.

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ROBERT ALLEN HUME

The death of Dr. Hume of India, on June 24, 1929, ended a career of international significance. He was the first Moderator of the United Church of North India, elected by popular vote, and was representative of that church at the World Conference on Christian Faith and Order in Lausanne in 1927. He was President of the Bombay Presidency Representative Missionary Council, of the National Representative Missionary Council, of the All-India Christian Endeavor Union.

He was the first American to be awarded the Kaiser-i-Hind Gold Medal for Public Service in India in Queen Victoria's last New Year's Honor List, January 1, 1901.

The city of Ahmednagar elected him as its representative at the Indian National Congress gathered in a period of unrest to consider vital national matters. So well known was he in Indian official circles that a letter addressed merely to "Dr. Hume, India," would doubtless have reached him without delay.

His pedigree has been traced from the Royal House of Scotland: from Alpine, King of the Scots (died 850 A.D.) down through the Duncan who was killed by Macbeth. The first Baron of Dunbar and founder of the family of Hume built Hume Castle in what has since been called the village of Hume in Berwickshire, Scotland. A certain Patrick Hume who died in 1599, was a great promoter of the Reformation.

Dr. Hume was born March 18, 1847, in Bombay, India; his parents, Robert Wilson Hume and Hannah Derby Sackett Hume served in the Marathi Mission of the Board from

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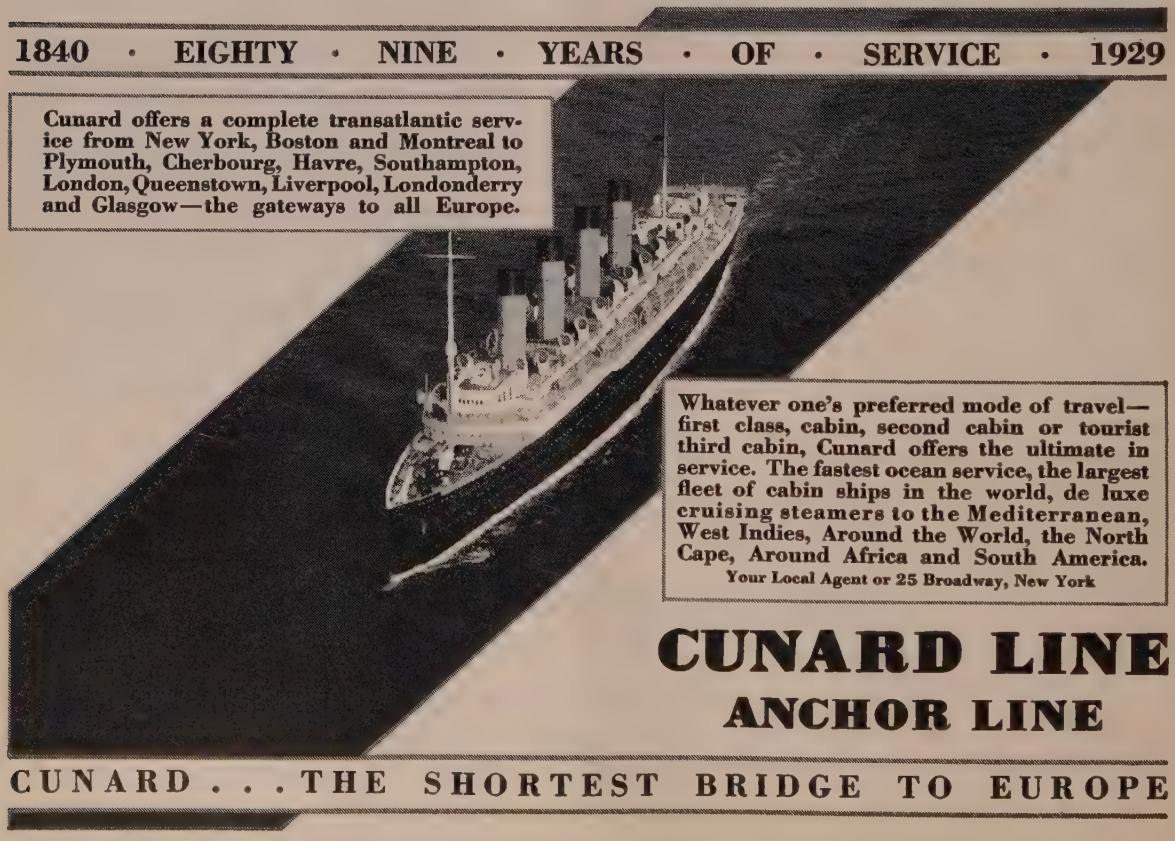
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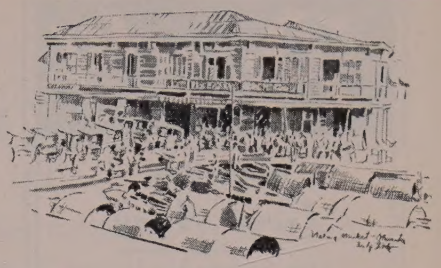
1839–1854. He graduated from Yale University as an honor student in 1868 and from Andover Theological Seminary in 1873, married Abbie Lyon Burgess (a grandniece of Mary Lyon, the founder of Mount Holyoke College) in July, 1874, and the following month the two sailed for India to join the Marathi Mission of the American Board.

Assigned to Ahmednagar, he began work with only thirteen Indian Christians, one small pastorless village church, two preachers, two Bible women, one teacher and one colporteur in the entire area. There was not a decent mission building in the district. In the forty years following, Dr. Hume superintended the erection of eighteen substantial buildings for churches, schools and residences. He gathered about himself a body of Indian young men for Christian training which grew into a theological seminary of which he was president. Yet he kept up evangelistic touring work among the towns and villages of the district in order to keep in vital contact with people. He instructed, comforted, helped the thousands of ignorant, hopeless people, many of them outcastes, carrying to them the only ray of hope that had penetrated their dark lives.

In the terrible famine of 1899–1901 he organized relief committees and about two million dollars passed through his hands as principal administrator. He was a prolific author and translator, and published about two hundred books and pamphlets in English and Marathi.

His wife, Abby Lyon Burgess, died in 1881. In 1887 he married Katie Fairbank, of missionary parentage and herself a missionary in India. During one of their furloughs, the American Board celebrated the centenary of its organization and the National Council of the Congregational Churches held its notable 1910 meeting in Boston. Dr. Hume was the representative of the mission churches in India, and during the first session was chosen by acclamation Assistant Moderator of the Council.

His golden jubilee was celebrated in Ahmednagar in a striking way. In a prolonged meeting, testimony was given to the wide and lasting influence of the work of Dr. and Mrs. Hume, and they were loaded with garlands from every organization of



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Christians in the city, the district, and the mission. Letters and telegrams of appreciation were sent them by members of Council, government officials and many other prominent men, Christian and non-Christian.

Two years later they came home to America to retire. And here the end came. "His life, so long in its missionary career, so fruitful in its accomplishment, so triumphant in its spirit and hope, was a constant inspiration and gratification to those of us whose hands are set to the caring for the machinery of the Board's affairs. His name, embodying both himself and his accomplishment, adds luster to the Board's history and is set as one more jewel of light in her crown of rejoicing," wrote the Prudential Committee of the Board in a testimonial voted at its latest meeting and sent to Mrs. Hume.

Dr. Hume's ashes have been sent to India to find their last resting place in the land which has been his home for the greater part of his life. A memorial service was held in the Congregational Church, Auburndale, Massachusetts, on June 26, conducted by the pastor, Rev. Cornelius E. Clark. Dr. Shepherd Knapp of Central Congregational Church, Worcester, of which Dr. Hume was for many years the missionary, Dr. James L. Barton, Secretary Emeritus of the American Board, Dr. Alden H. Clark of Ahmednagar, took part in the service. Secretaries Bell and Eddy and Assistant Treasurer Belcher of the Board, and Rev. Asa M. Parker of the Massachusetts State Conference sang a hymn loved by the Hume family.

Dr. Hume is survived by his wife, Mrs. Katie Fairbank Hume, at present in Auburndale; Dr. Ruth P. Hume of the American Hospital for Women and Children, Ahmednagar, India; Professor Robert E. Hume of Union Seminary, New York; Mrs. Hannah Hume Lee. Woman's Secretary of the Department of Social Relations of the Congregational Education Society, Boston; Wilson McC. Hume, Y. M. C. A. Secretary, Lahore, India; Walter F. Hume, M.D. of the N. M. Wadia Hospital, Wai, India; Henry W. Hume, a business man of Albany, N. Y.; and Mary Hume Maguire, wife of Professor John M. Maguire of Harvard University.

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The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts

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